

Dissertation – James C. Lovette-Black

THE ALABAMA BOOK OF THE DEAD:
EFFICACY OF A CENTRAL CULTURAL RITUAL
USED TO INTEGRATE LOSS FROM
DEATH OF FAMILY MEMBERS IN
FAMILIES OF PRIMARILY ULSTER SCOTS
ANCESTRY IN ALABAMA

A DISSERTATION SUBMITTED TO
THE FACULTY OF THE SCHOOL OF HEALTH AND HUMAN SERVICES
OF COLUMBIA COMMONWEALTH UNIVERSITY-WYOMING
IN CANDIDACY FOR THE DEGREE OF
DOCTOR OF PHILOSOPHY

BY

JAMES LOVETTE-BLACK



The Alabama Book of the Dead: Efficacy of a Central Cultural Ritual Used to Integrate Loss From Death of Family Members in Families of Primarily Ulster Scots Ancestry in Alabama by [James Lovette-Black PhD](#) is licensed under a [Creative Commons Attribution-NonCommercial 3.0 United States License](#).

Permissions beyond the scope of this license may be available at <http://www.jimboland.com>.

Table of Contents

Table of Contents.....	1
List of Figures.....	2
Acknowledgements.....	2
Abstract.....	3
Approval Page.....	4
Chapter One: Introduction.....	5
A. Loss and Death.....	5
B. Grief and Adaptation to Loss Through Death.....	7
C. Practices of Honoring the Dead.....	7
D. Anglo-Celtic History and Culture of the Deep South.....	11
Chapter Two: Decoration Day: A Ritualized Tradition of Communal Remembrance.....	29
A. Remembering the Dead at Pea Ridge Cemetery.....	33
B. Gender Role-Based Behaviors in the Decoration Day Observance.....	37
Chapter Three: Literature Review.....	38
A. Review of Dissertations.....	38
B. Review of Published Works.....	42
C. Review of Internet Source Materials.....	44
D. Review of Humanistic Sources.....	45
E. Field Participant Interviews.....	47
Chapter Four: Research Questions.....	49
Chapter Five: Methodology.....	51
Chapter Six: Results and Discussion.....	52
A. Hypothesis and Introduction.....	52
B. Discussion of Results.....	53
C. Common Themes.....	57
D. Continuity, Therapeutic Safety of Communal Space, and Effective Working Through of Loss.....	60
Chapter Seven: Conclusions.....	63
Appendices.....	66
A. Appendix A: List of Famous Alabamans.....	66
B. Appendix B: Operational Flow for Practical Application of Grounded Theory.....	67
C. Appendix C: Roy Adaptation Model.....	68
D. Appendix D: Stages of Psychosocial Development.....	70
E. Appendix E: Interview Questions for Case Studies.....	72
F. Appendix F: Wellness Wheel.....	79
Chapter Eight: Works Cited.....	80

List of Figures

Figure One: Definition of Culture.....	10
Figure Two: Map of Southern States of United States of America.....	16
Figure Three: World Book Map of the State of Alabama.....	16
Figure Four: June Carter Cash.....	21
Figure Five: Dolly Parton.....	21
Figure Six: Pre-Civil War Transitional Cemetery at Pea Ridge.....	23
Figure Seven: Decoration Day at Pea Ridge Cemetery 1.....	31
Figure Eight: Decoration Day at Pea Ridge Cemetery 2.....	59

Acknowledgements

For their generosity and unfailing kindness, I am deeply grateful to the people of Pea Ridge, Alabama, for sharing stories about their beloved dead. My heartfelt gratitude is also given to the countless members of my family of creation, both living and dead, who supported me so lovingly and persistently.

Abstract

The Alabama Book of the Dead: Efficacy of a Central Cultural Ritual Used to Integrate Loss from Death of Family Members in Families of Primarily Ulster Scots Ancestry in Alabama. Lovette-Black, James C., 2008: Applied Dissertation, Columbia Commonwealth University, School of Health and Human Services. This dissertation investigated a traditional community ritual at Pea Ridge Cemetery in rural Fayette County, Alabama, called Decoration Day. Decoration Day is held annually across the Deep South and is the historic basis for the American national holiday of Memorial Day. This study addressed the hypothesis that the ritual was effective in helping Southerners at Pea Ridge integrate multiple losses from deaths of family members, notably given diminishing social participation. Field observations, along with field participant interviews, served as the primary data-gathering methods. A qualitative theoretical model, grounded theory, was selected that would elicit optimal participation of field subjects, while validating and supporting core Southern cultural pillars of oral tradition and storytelling. The study concluded that, for active participants, Decoration Day continued to prove beneficial and effective in helping individuals cope with and integrate multiple losses of family members. The research also concluded that the ritual is facing considerable social stress, including urbanization and social integration into the larger American and Western economic communities, generally weakening bonds and customs of the culture of the Deep South, and negatively impacting the observance of Decoration Day.

Approval Page

I. INTRODUCTION

Death and dying have been extensively studied as personal, social, religious, and scientific processes. The associated rituals involved in communal processes and methods of coping with death provide ample material for assessing integration of death-associated losses. This study examines the annual observance of Southerners in rural Alabama at Pea Ridge Cemetery that dates from the American Civil War. This observance is called Decoration Day and is the historic basis for the national holiday of Memorial Day. Given that Decoration Day has been observed for approximately 170 years and by many generations, a study of this socially ritualized observance was chosen as an expression of sanctioned loss, and as a cultural process that frames and supports individuals, families, and communities in incorporating the loss of numerous members. This paper will study the efficacy of the ritual to successfully integrate these losses.

A. Loss and Death

Death is a central and inescapable aspect of life, living, and physics. For organic life, the endpoint of entropy is death. Similarly unavoidable, the process of dying is significantly often feared more than death itself, largely because of anticipated or actual pain or suffering, a grave sense of loss, or debilitation that can impose dependence on others. Humans cope with all change and related challenges by employing learned behaviors, often ritually. Individuals and groups face death and dying as change and challenge, with ritualized responses that facilitate transition through the period of grief, the re-creation of social community around the missing

member, and the emergence of a transformed social matrix.

After her sister Bessie's death, in her collection of sentiments in 1997 at the age of 107, Sarah L. Delany spoke of a poignant, reluctant lesson learned from a century of living with her twin, Bessie:

One thing I've learned, Bessie, is that things change whether you like it or not. I sure didn't want you to go, but you had to. We all wish that things could stay the same, but they won't. We all wish we could live forever, but we can't. (p. 14)

Kubler-Ross's works are replete with stories of personal lessons and realizations that arise in the context of one's relationship with an individual that is dying or encountering another person's death, both pre- and post-mortem (Kubler-Ross *passim*). The themes of global loss, grief, grieving, change, and a potentiation for psychological and spiritual growth predominate in such relationships, interpersonally and personally.

Death and dying are physical experiences, but are ultimately and essentially spiritual in nature: the body progressively diminishes, until it simply ceases to be. An individual's lifetime of intimate association with the physical self is forever transformed as the mind begins the process of disengagement from the body, at which time one is faced with a grave loss, perhaps the gravest loss that one can experience. This constitutes a deeply personal encounter of, about, and with the self, having to do with the loss of the self as embodied by the loss of the body. As a core human experience, this is a non-physical or psychological and spiritual process. All that matters must be reconciled with the dying person's profound sense of loss, the

impending loss of loved ones and acquaintances, as well as the collective loss of the dying person: loss, compounded and complicated.

A few days after you left us, Bessie, I started wearing one of your suitcoats – you know, the gray one you loved so much. It made me feel good, having it wrapped around me. (p. 12)

B. Grief and Adaptation to Loss through Death

Grieving by the extended family provides an enormous opportunity for growth and constructive change, according to Moody and Arcangel, 2001, who view these opportunities as “blessings received from loss” (147). Moody and Arcangel also concluded that grieving the loss of a family member or someone similarly associated is a multifaceted set of potential growth experiences, including a celebration of differences and diversity, a heightened awareness of appreciation of others, a sharper sense of self, enhanced passion, stronger altruistic tendencies, a focus onto transpersonal-spiritual matters, the acquisition of wisdom, gaining of a sense of immortality, etc. These potentials speak well to Frankl’s eloquent query in 1978, “What meaning, then, does life have?” (41); acknowledging a central concern with the re-visioning of one’s world without the loved one who has died.

C. Practices of Honoring the Dead

Human customs and traditions for honoring the dead include ancient practices of some inhabitants of the British Isles, in which the dead were left in the open for carrion birds to devour, according to Britannia.com, 1999; burying the dead with flowers or ritually remembering the dead with flowers, per Rostad, 2000; the annual Mexican custom of remembering the dead in rituals in Day of the dead ceremonies,

as documented by the Australian Museum Online, 2004; and Azcentral.com, 1999; the old European practice of widows wearing black clothing for a proscribed period of visible mourning for a deceased husband, as reported by the Illinois Funeral Directors Association, 2000; and Harper's Bazar as cited in Victoriana.com; the Museum of Funeral Customs, 2004; and the Ching Ming Festival in Australia, which both the Australian Museum Online, 2004; Chinese Historical and Cultural Project, 2002 document is an annual tradition for those of Chinese ancestry to honor their dead. Although these are specific cultural practices, they contain universal elements that are remarkably similar and that facilitate incorporation of and adaptation to the loss of the deceased as a social and familial presence: a gathering of the family and of loved ones of those who have died, the sharing of a communal meal, the use of flowers, and storytelling. These socially constructed practices maintain the stability of social systems through the execution of sorrow-validating rituals, participation of the dead's social group members, a period of socially sanctioned grieving, and an inescapable reminder of one's own mortality, reaffirming the individual's historic and emergent roles in the social group without the presence of the person who has died.

The cultural practices of Southerners of African ancestry have purposefully been omitted from this dissertation. The South's history of slavery and the institutionalization of racism in the South suggest that a considerate exploration of these traditions and customs is beyond the scope of this manuscript. Also, it was a matter of choosing more disparate cultures for comparison.

Examining individual or cultural phenomena require an understanding of what

the term culture means. Howard defines culture as “the customary manner in which human groups learn to organize their behavior and thought in relation to their environment”, and indicates that culture therefore includes the principle dimensions of behavior, perception, and material (5). The result of learning, Howard contends that culture is the outcome of “humans interacting in groups” (5). It is the study of the individual Southerner within the group experience of Decoration Day that is the focus of this dissertation. Please note the complex definition of culture in the following Regis University figure.



Figure 1. Courtesy of Regis University, Nursing Research 695, 2006

The industrialization of the West, the rise of a highly mobile society, and the increasing social mixture of diverse ethnic cultures has globally altered traditional customs of death, dying, and grieving of loss through death, as observed by Kubler-Ross, 1997. How are these dizzying social changes influencing practices for honoring the dead, grieving the dead, and effectively adapting to the loss of loved ones? In relation, how do these changes compare with the changes faced by Southerners approximately 100 years ago? Are there commonalities or differences and what can we learn from them?

D. Anglo-Celtic History and Culture of the Deep South

1. Early European Settlers

Americans of Anglo-Celtic ancestry who settled in the Deep South states of Alabama, Arkansas, Louisiana, Mississippi, and Tennessee in the foothills and valleys of the Appalachian Mountains became known as Appalachians in the early part of American history: Infoplease.com, 2003. Horwitz, 1999, observed that Appalachian families of predominantly Ulster Scots ancestry in Alabama have sustained multiple losses of parents, spouses, siblings, and de facto family members since before the Civil War. Ulster Scots or Ulster-Scots is the contemporary term for the ethnic peoples originating from Scotland and who settled in the area of Ulster, Ireland, before mass emigrations to the United States of America. Scots-Irish is the designation previously used in the Deep South for the Ulster Scots.

There exists in the Deep South a body of relevant and observed traditional customs and rituals that support bereavement and post-morbid social and

psychological transition of the family system to meet these persistent, universal losses. Some of the questions the writer will address include in what ways are people of the Deep South mourning and remembering their dead? How have traditional Southern practices been shaped by industrialization, urbanization, cultural integration, and social mobility? Additionally, are the traditions and customs of Deep Southerners associated with death and remembering the dead still effective? The central questions the writer is presenting include 1) how do practices of remembering and honoring the dead in the Deep South differ from those of non-Deep South cultures and 2) in what ways do the cultural practices of the early 21st century Deep South compare and contrast to those of the previous century?

This dissertation will examine these questions and focus on practices originating in Alabama, known as the heart of the Deep South, on traditions and customs of death and of remembering the dead of American Southerners of predominantly Scottish and Irish ancestry. The symbolic meanings attributed by the Ulster Scots themselves to the “patterns and processes” of their culture provide support to the dissertation’s conclusions in a way that respects the anthropological principle of cultural relativism, as observed by Howard, 1986. In this manner, the examiner minimizes the error of ethnocentrism and a more critical and systematic understanding of these practices emerges.

The theoretical model used is Glaser’s grounded theory, a qualitative model most commonly applied in the social sciences. Glaser and Strauss, 1965, posited that grounded theory is a method of comparative analysis with its origin in

phenomenology. Functionally, it well complements the strong oral traditions of the culture of the people of the Deep South and works well with this culture's high index of suspicion of outsiders, in that it facilitates the disclosure of personal information via the solicitation of information through storytelling, a core element of the culture of the Deep South.

According to Weaver, as quoted by Curtis and Thompson, 1997, and Semancik, 1987, the defining characteristics of Alabama's original immigrant cultures are ethnic homogeneity; a high index of religiosity associated with moral conservatism; strong ethnocentrism with a high index of suspicion of those understood as outsiders. Additionally, Gray, 1986, asserts that this cultural identity is shaped by an historic, catastrophic civil insurgency; a broad and deep cult of piety; and agrocentrism and agrarianism. A central feature of Southern identity is agrarianism, creating a potent sense of personal and cultural identity as strongly bonded to and shaped by the land.

Gray, 1986, observed that both Southern identity and American national identity are faced with an essential challenge from science and materialism, perpetuating for Southerners and Americans a sense of being caught between authoritarian structures, economic hardship, and the need to socially mature. This dynamic initially empowered the Ulster Scots immigrants forward into and along the frontiers of the fledgling United States of America and was presaged by the culturally fixed status of the Anglo-Celts in the British Isles between Anglican authorities and the Catholic population. In a similarly peculiar parallel process for Southerners,

Davidson, as quoted by Gray, 1986, proclaimed “...the uniqueness of the American establishment and on its separateness from Europe.” (131), as Southerners have not wavered in their declarations of an undying separateness from the non-South or the North, politically, socially, culturally, religiously, etc.

Culturally, the dominant ethnic group constituting the population of present day Alabama is comprised largely of people descended from immigrants from Ireland and Scotland, and to a lesser extent, northern England and Wales (United States of America Census Bureau). Gaw, as quoted in Korn, 2001, defines culture as a learned and reproducible human phenomenon referring to systems of meaning acting as a shaping template for individual and group behavior in a dynamic process comprised of both subjective and objective behavioral components. For Alabamans, these behavioral components came with them from the mother cultures of the British Isles. Presented with Howard’s 1986 definition of culture as “the customary manner in which human groups learn to organize their behavior and thought in relation to their environment”, culture has behavioral, perceptual, and material dimensions. It therefore follows that the multigenerational transmission of the practices, methods, speech, traditions, and customs of the Ulster Scots people of Alabama present a distinct American regional culture. It of interest to note that Southern culture’s impact on contemporary Americans directly influences approximately 100 million Americans – one-third of the population of the United States of America in 2004, according to the U.S. Census Bureau.

Alabama is a hilly land that is warm for a substantial portion of the year,

heavily forested, and with four distinct seasons. The World Book, 2003, reports the state is heavily forested, with 2/3 of the land covered in forest. The particular area addressed by this study lies in rural Walker and Fayette Counties, in the Cumberland Plateau (also known as the Appalachian Plateau) and the Interior Low Plateau geologic regions. BellSouth, 2004; Whalen, 2004; and World Book, 2003; state that the climate is wet and nearly subtropical at times, with mild winters, substantial precipitation, warm summers, and a full six to seven month growing season: note the following two figures. Whalen, 2004, states that the lush nature of the land, with bountiful, stunningly beautiful terrain, and, significantly warmer climate than Ireland and Scotland, affords geographic similarities to the forested lands of Ireland and Scotland, all factors that were major considerations in the original settling of the land.



Figure 2 – WordIQ.com Map of Southern States of United States of America

Note the central location of the State of Alabama.



Figure 3 – World Book Map of the State of Alabama

The area addressed in this dissertation is the region around and including Jasper, in Walker and Fayette Counties.

The state holds an interesting appeal, with an eccentric and distinctive culture and history. Some famous Alabamians are Booker T. Washington, a visionary African-American educator; Hank Williams, Jr., songwriter; Governor George Wallace, segregationist; Rosa Parks, civil rights pioneer; Fannie Flagg, storyteller/writer; Wilson Pickett, soul singer; and Morris Dees, co-founder of the Southern Poverty Law Center and an enormously successful legal advocate against the notorious Ku Klux Klan (Appendix A, <http://www.wordiq.com/definition/List_of_people_from_Alabama>).

The state's name came from the indigenous peoples of the region, probably from the name of one tribe, the Alibamu (Alabama Department of Archives and History; World Book). First documented in 1540 in the chronicles of the Hernando de Soto expedition, the terms were variously spelled as Alibamo, Alibamu, and Limamu; "Alabama" has to do with the clearing or opening of a thicket (Alabama Department of Archives and History, World Book).

The 1990 United States Census reported Alabama's population as 4,040,587, with approximately 41% of the population living rurally, reflecting a persisting multigenerational agrocentrism. The same census lists 821,423 as the total of those identifying as of Irish, Scots-Irish, and Scottish ancestry, or 20% of all reported ancestries in Alabama. Given that 17.5% of those reporting ancestry identified as "United States or American", as well as historical sexual liaisons between Europeans and African slaves that produced mixed-ethnicity offspring, it is highly likely that the actual percentage of Ulster Scots descendants in Alabama is higher, possibly totaling

as much a third to 40% of the population or more.

Walker County is characterized by a white population of 84.15%, a black population of 13.9%, with the remaining populations consisting of Native Americans, Asians, Africans, and Hispanics. Fayette County's demographics are nearly identical, according to the 1990 United States Census.

2. Alabama's European Origins

As a southeastern American state, Alabama was originally part of Spanish-owned Florida territories, became a disputed colony for both France and Spain in the Georgia Territory, which encompassed all of the southeastern region of the present United States of America, and was finally claimed by the English in 1732, to be held successfully until the American Revolutionary War (World Book).

Chronic social, political, and economic upheavals in Ireland and Scotland, largely fomented by fierce conflicts between the Scottish and numerous repressive English monarchies of the 16th, 17th, and 18th centuries, and fueled by several centuries of English and Scottish disputes over the borderlands, led to successive waves of emigration of hundreds of thousands of Scottish to North America, fleeing crushing oppression. Initially settled or “planted” in Ireland by the English crown on plantations¹ in an attempt to pacify the unruly Irish in and around Ulster, Ireland, the Scots persisted in pursuing their conservative form of Protestant Christianity, Presbyterianism. It is thought that these Protestant Scots assumed the term “Scots-Irish” as a means of distinguishing themselves from more recent Catholic Irish

immigrants to North America (Whalen). MacCorkill states

This clan suffered a great injustice because they were caught up in the religious conflict of the Catholic north and the Protestant nation of England. England, determined to get rid of the Catholic support for the Kings of Scotland of French descent, the Catholic religion and the clans who still supported it and the 'Auld French Alliance', were set upon by the government of "the Orange" and the type of thing that happened at Glencoe against the MacDonalds and with the MacGregors, was caused by the "reformation that England wanted to see, and to see that John Knox was in command of in Scotland". Reforms of any type take their toll, but in Scotland, it was a dangerous time, and if the clan had supported the Scottish Catholic Kings (and most did) they were set upon by the English government.

Refusing to capitulate to the English monarchs and predating the huge wave of Irish emigrants in the mid-1800s during an horrific famine that birthed the term "Black '47" (Ó'Grada passim), approximately 150,000-500,000 Ulster Scots settled along the eastern United States of America and Canada, with many of them continuing into the Midwest, where skills as frontier settlers, farmers, craftsmen, smithies, builders, and laborers produced successive waves of settlements on the advancing western edge of the United States of America, so many that the Ulster Scots were identified as the face of American pioneers on the advancing Western frontier for generations (McWhiney, as quoted in Whalen). These Calvinist Protestants fled a web of conflict in the British Isles, where they were caught between Anglican institutions of power and a large Catholic majority (Fischer); this phenomenon prophetically influenced the American Civil War's ideological conflicts.

Many "Sons of Ulster" (Whalen) actually either came to eastern and Southern

seaports, such as Philadelphia and Charleston (Ancestry.com; Whalen), from New York or directly from the ports of exit from Ireland. It is estimated that up to 90 per cent of these immigrants apparently came as indentured servants to escape harsh economic conditions in Ireland and Scotland (McWhiney, as quoted in Whalen).

Ulster Scots immigrants from the borderlands brought centuries of cultural adherence to Brehonic law, which persisted until the 17th century (MacCorkill). This body of ancient Celtic laws originated with the Druids, were central to Celtic culture of that region, and were often delivered on hills with sacred significance (MacCorkill). These laws administered justice, along with enforcement of traditional Celtic values of honor, loyalty, hospitality, honesty, and courage (Kondratiev); these values remain central to the culture of the Deep South.

A regional accent distinguishes residents of the South and is attributed to northern or North Umbrian English, as spoken in Ireland, Scotland, and the English borderlands with these Scotland. In addition to its presence in the South, this sometimes heavily accented dialect is found “...in the lower Mississippi Valley, Texas, and the Southern Plains” (Fischer, as quoted in Whalen) and is known as “southern midland or highland speech” (Whalen). This accent is so distinctive that it can be localized and identified by a native Southerner in a room with non-Southerners conversing (L. Downey, *personal communication*). This unique dialect has been documented for over two centuries and remains quite pronounced in rural regions of the Deep South (Semancik). Both June Carter Cash and Dolly Parton speak this dialect and typify Southern women.



Figure 4 - June Carter Cash
(Risk Records, The Autoharp Quarterly)

Dolly Parton and the late June Carter Cash, although neither being from Alabama, are Southern women who exemplify the strong beauty of female Ulster Scots living in the South. Note that they are both holding a traditional Southern-Appalachian folk instrument, the autoharp.



Figure 5 - Dolly Parton
(Oscar Schmidt International, The Autoharp Quarterly)

3. Essential Aspects of Social Culture in the Deep South

Rural families of Ulster Scots ancestry in the Deep South have historically been large in size, primarily because of agricultural need, attributed to longstanding desire for large families, and to cultural resistance of foreign² influences. The Elizabethan use of the term “foreign” by the writer is demonstrative of its historic use by Southerners to speak of non-Southerners as “foreigners”, meaning they shared the same language and nationality, but were not from the same region (Semancik). This again emphasizes a distinct, regionally-based cultural identity. There are multiple historical explanations for the size of these families: farming requires large numbers of manual laborers; family planning and birth control methods were largely unknown; and the financial burden of such large families was manageable until the massive social displacements brought on by the advent of the Industrial Revolution and its subsequent economic impact. It was also culturally acceptable and encouraged for widows and widowers to remarry repeatedly; for the number of a rural family’s children to reach 10, 12, or even as many as 15 or more; and where child loss through illness, death, and spontaneous abortion was common (Figure 6; Semancik). Additionally, many Ulster Scots settled the deep forests, hills, and valleys of the Deep South, without the financial and physical constraints of urban living. Indeed, large families were desirable until as recently as the middle 1900s.



Figure 6

Pre-Civil War Transitional Cemetery at Pea Ridge
Fayette County, Alabama, 2001

Observe the six small tombstones in the right lower foreground, which are dated from the late 1800s. All are from the same family and died within the first few years of birth, probably as a result of poor maternal health or childhood disease or both. Such losses in many of the early settler families are evident throughout the hills and valleys of Alabama, largely dating from the late 1700s until the early 1900s. Also, note the general tidiness of the upper cemetery and the flowers on each grave.

Historically, Southern culture embodied a high index of suspicion and mistrust of anyone deemed an outsider, a cultural phenomenon persisting today in much of the Deep South (Crissman 7, 10; Horwitz, *passim*; Semancik). This behavior toward cultural outsiders was brought with the immigrants from the Scottish borderlands and was strongly reinforced in the post-Civil War Reconstruction Era, a period during which some non-Southerners exploited the tragic socioeconomic situation of Southerners after the devastating War Between the States. Probably the most notable of these characters were the carpetbaggers, men who traveled throughout the South carrying satchels made of carpeting and who acquired well-deserved reputations of exploitation and profiteering (The Columbia Electronic Encyclopedia, 6th Edition, as cited in Infoplease.com); this word was used, and, in some locations in the Deep South, is still used as an epithet. Crissman's description of the pioneer settlers of the Southern Appalachian regions indicates that the isolationism of Southerners afforded them solitude and independence, birthing institutions that furthered distinguished this culture from the rest of the United States of America (6).

This mistrust of non-Southerners created a cultural milieu in which only those well known to and trusted by Southerners functioning as a community of large families were given access to the life and community of the family. Southern families possess a strong sense of identification and loyalty, an emphasis on perpetuation of the family, and mutuality of assistance among family members (Crissman 10); this familism stands in stark opposition to the American emphasis on individualism. This is a relevant cultural distinction and one that is fundamental to the cultural practices

involved in Decoration Day.

Southerners understand themselves to be a distinct culture, with clear majorities of respondents responding affirmatively to questions about personal identification with Southern culture and community (American Religion Data Archive).

The culturally significant psychological profile of Southerners is seen as extraverted and least open of the regional cultures in the USA (Rentfrow *et. al.*), which posed unique challenges in the collection of field data and in the use of strategies to elicit cooperation of interview subjects.

The Southern worldview or *Weltanschauung* is constructed of beliefs in a dynamic struggle between good and evil, an afterlife with a paradise for Christians and a place of punishment for sinners, a just and benevolent deity (American Religion Data Archive), and “the collective destiny of the species” (Ariés 28) as determined by God. Death was the inevitable end of a mortal life and the upright Christian expected to be embraced in Heaven by his or her sainted kin, a belief evidenced throughout Appalachian folk and church music lyrics (Crissman 157-182). These beliefs helped frame the Civil War as a conflict between godly Southerners and evil foreigners as outsiders meddling in the affairs of a sovereign people. This belief dominated Southerners’ responses to historic civil rights activism of the latter half of the 20th Century, as non-Southern activists were understood to be meddling cultural outsiders in an attempt to discredit them and to invalidate their work.

4. The War Between the States

The American Civil War birthed an unparalleled catastrophe in the still young United States of America: the deaths of hundreds of thousands of Southern men, from teenaged youth to older conscripts (Nofi). Since many Southerners had fought and died, with astonishingly large numbers lost on both sides of this horrific conflict in face-to-face battles, the sense of loss transcended and overwhelmed known customs and rituals of bereavement and loss, leaving an enduring cultural legacy. From this great tragedy and the Anglo-Celtic and borderlands cultures sprang the popular modern Southern practice of remembering the dead, Decoration Day, which is observed nationally as Memorial Day (The History Channel).

As loyal patriots, Southerners have served in every American conflict and war, including the Spanish-American War, the Vietnam Conflict, and the Gulf Wars. Now a persistent cultural memory, the enormity of the tragedy of the American Civil War informs and shapes these losses and grief experiences, echoing across the generations.

5. Morality, Religiosity, and Social Conservatism

When huge numbers of Ulster Scots immigrated to the Deep South, they brought along a form of conservative Protestant Christianity, largely originating from Scotland's John Knox's work of the late 1500s (The Columbia Electronic Encyclopedia, Sixth Edition). Knox was the major proponent of this strict sect that held piety, morality, and righteous living as indicators of the authentic religious life of a Christian Southerner. Virtually every form of Protestant Christianity in the Deep South derived from the original religious beliefs of the Southern settlers, with the

best known of these modern denominations being the Southern Baptist Convention (Religious Movements Homepage) and the United Methodist Church (United Methodist Church). Much like Utah with its substantial Mormon power in the political arena, conservative Christians exert significant influence in the government of Alabama, as they have for the past 200 years.

The enormous losses of the Civil War were approached with similar practices and traditions, given these widespread religious beliefs and shared culture. The values of humility, selflessness, a closed cultural system, along with the vast numbers of deaths in the War Between the States, left Southerners of that time to look not just to their religion and their God for answers and comfort, but to look to their own now-sainted and beloved dead for meaning and strength.

The Civil War dealt an especially harsh blow to The Methodist Episcopal Church, South [the United Methodist Church's predecessor: writer]. Its membership fell to two-thirds its pre-war strength. Many of its churches lay in ruins or were seriously damaged. A number of its clergy had been killed or wounded in the conflict. Its educational, publishing, and missionary programs had been disrupted. Yet new vitality stirred among southern Methodists, and over the next fifty years its membership grew fourfold to more than two million. (United Methodist Church)

It is instructive to consider that these experiences throughout the Deep South were universal during the post-Civil War period and further explain the profundity of this war's legacy for Southerners.

6. Rituals of Grieving and of Remembering the Dead in the Deep South

Along with the great tragedy of the Civil War, it is important to note that the average life expectancy of Americans in 1900 was 47 years (DeSpelder and

Strickland 17; Kolata 1) and death was historically commonplace for all age groups in the late 1800s, because of epidemics, industrial accidents, and deaths of mothers and infants during childbirth (Photograph 4; Crissman 1). This located experiences and encounters with death in the everyday lives of people and was another reason that the extended family systems of the Deep South were so important, as an individual throughout her or his childhood often experienced many family members' deaths (Crissman 1; Kolata 1). A comparison of Appalachians' death experiences from a century ago with modern Americans' desensitized experiences with death is striking, as American children have seen thousands of deaths on television by the time of age 21 (Crissman 3). Considering the desensitizing impact of death scenes in the media, the immediacy of death for the Ulster Scots earlier in Southern history was an expected and accepted part of life. Southerners were historically sensitized to these frequent deaths, uniting as kin and community to help and to heal from their losses.

Death's inevitability, living a righteous life, and an afterlife belief constitute culture-wide sentiments regarding one's own death. It is expected that the dying person will be buried in a family cemetery and that they will be remembered on Decoration Day. It is anticipated that, one day, those remembering the dead will themselves be remembered. The act of remembering itself, the passing on of the stories and remembrances of the lives of those who have lived and died before the present family cohort constitutes the core elements of this ritualized cultural tradition. From these simple collectively shared, communal dimensions, there is

much to learn about the efficacy of this annualized observance.

II. DECORATION DAY: A RITUALIZED TRADITION OF COMMUNAL REMEMBRANCE

Like all cultures, Southerners gather to mourn their dead (Semancik). One custom, the wake – a social gathering to imbibe alcohol and other drinks, share a potluck meal, and reminisce about the deceased – is well known and originates from Irish customs. The influence of conservative moral codes via Christian fundamentalism has all but ended the intake of alcohol at wakes in the Deep South. Overt alcohol intake is frowned on, but quick small drinks (“nipping”) from a flask or jug of home-made whiskey (“moonshine”) does occur (L. Downey, *personal communication*). Another annual custom that is less well known, Decoration Day, has been around for approximately 138 years, springing from the enormous losses of the Civil War and possibly associated with Confederate Memorial Day (Jeane 118), Decoration Day is still observed throughout much of the Deep South states of Mississippi and Alabama, along with various areas of Tennessee, Georgia, and Virginia.

In 1863, women in Columbus, Mississippi, began decorating the graves of Confederate and Union soldiers, impressing people from both the South and the North, with the practice probably beginning during the Civil War (Crissman 151). The practice spread to encompass all of the dead (Horwitz 205) and Brackner suggests that Decoration Day is a probable syncretism of Native American, Celtic American, and African American cultural practices. This observance was declared a national holiday in 1968 by President Lyndon B. Johnson (Crissman 152), and is

celebrated as a day of patriotism, rather than as a religious observance. Southerners celebrate Decoration Day as an observance memorializing the dead, which contrasts with the national Memorial Day, although both contain elements of spirituality and personal reflection.

The Pennsylvanian town of Boalsburg and several other towns claim to have observed Decoration Day dating back to 1864 (CNN.com). Also, John A. Logan, Commander in Chief of the Grand Army of the Republic, declared 30 May to be Decoration Day within a few years of the end of the Civil War (CNN.com).

A prepared or “decorated” cemetery at Pea Ridge is noted in the following figure.



Figure 7: Decoration Day at Pea Ridge Cemetery 1

Fayette County, Alabama, 2006

On each Decoration Day, Southerners gather at local detached graveyards and church cemeteries, as an act of shared piety and of ancestral remembrance. The people clean all the gravesites and decorate them with flowers and sometimes other symbolic items, such as photographs, plaques, ribbons, etc. A shared communal meal presented in a large potluck with picnic-style dining is usually taken close by the graves of the dead, calling to comparison the meals shared in cemeteries during the Day of the Dead, sometimes on the graves themselves (L. Minjarez, *personal communication*, 19 April 2001). It is the tradition to collectively sing hymns and religious songs, frequently led by individuals who choose and dedicate songs to their dead kinfolk.

Decoration Day observances originated in the month of May, as the planting of crops had progressed sufficiently to permit the celebration and country roads were passable at this time of spring (The University of Alabama Center for Public Television and Radio). At both the Pea Ridge Cemetery and Bevins Chapel Decoration Day celebrations, people report taking part in these observances for their entire lives, some for periods up to the better portion of a century (L. Downey, *personal communication*; J. Brackner, *personal communication*; The University of Alabama Center for Public Television and Radio).

Of Decoration Day, it is traditionally said:

“All day singin’,
Dinner on the ground,
Jug in the bushes,
Devil all around.”

(L. Downey, *personal communication*)

In this saying, “dinner” refers to the community potluck meal, “ground” refers to the grounds of the church or graveyard, and the “jug” refers to a moonshine jug from which drinks are imbibed surreptitiously, to avoid rural Alabamans’ disapproval of alcohol intake. The jug is for a few men – and some women – who do not want to be a part of the more religiously-oriented activities, but who nonetheless participate in the larger cultural traditions of remembering the dead.

Since Southerners are often members of at least two and sometimes more families, the practice of staggering celebrations of Decoration Day has arisen, so that one family cemetery’s observance occurs on the first Sunday in May and another family church or cemetery’s observance occurs on the third Sunday in May, for instance. This practice affords Southerners the opportunity to participate in several Decoration Day celebrations. Another cultural celebration called Homecoming is located in country churches. Homecoming has common characteristics, socially and culturally, to Decoration Day, but does not specifically exist for the purpose of honoring the dead. Instead, Homecoming reinforces religious sentiments that have become meshed fully with the social culture of the Deep South and that date back to pre-Civil War times (The University of Alabama Center for Public Television and Radio).

A. Remembering the Dead at Pea Ridge Cemetery

At Pea Ridge Cemetery in rural Fayette County, as the weeks approach before the annual Decoration Day on the second Sunday in May, preparations are made for work days to clean the graves of debris, rake grave sites, replant turf, and decorate

each tombstone or memorial installment with flower arrangements. Potted plants, generally flowering, are placed at various places at the head, foot, and central area of the gravesite. Some families add a small memorial at the first anniversary of a loved one's death or at other important times. Large artificial floral arrangements are placed atop headstones, like saddles.

In the Pea Ridge cemetery, the people cleaning the graves clean the entire graveyard. No grave is unattended or undecorated and even the smallest and oldest graves have a single flower (Photograph 4). All areas are swept of debris, which affords ease of walking among the graves and a natural gathering in small groups, as relatives meet that have not seen each other for sometimes many years. As these groups gather, or as small groups of people converse, stories emerge of the dead, as people walk among the tombstones and carefully around the graves of those being remembered, as it is considered to be an ill-fated act of omen-making, to walk on the graves of the dead by rural Alabamans of Ulster Scots ancestry (L. Downey, *personal communication*). As each Decoration Day comes and goes, participants work through recent losses of their kin or loved ones and gather memories of their other departed loved ones. As such, these family members remain alive in a spiritually transcendent relationship to the people and a vital part of a community of people who actively remember their lives and stories.

“What is remembered lives.”

(J. Argent, *personal communication*)

The urbanization of the American family has had a dispersing effect on Alabama families during economic boom times and through financial recessions and

downturns (Crissman 10). As people relocate to places outside the area of their home culture, some make the journey back for Decoration Day, while others do not return often or sometimes at all for the observances. This progressive attrition seems to have influenced both the numbers returning for the celebrations and the number of people who participate in the communal work of preparing the cemetery and graves. Although Alabamans of all ages participate in the actual Decoration Day observances, at both the Pea Ridge and Bevins Chapel cemeteries, the work of preparing the graves is performed by adults usually of middle-age or older, sometimes with younger children, grandchildren, or other relatives accompanying the workers. People are socialized into the various aspects of the tradition in this manner.

Some groups observing Decoration Day now hire gardeners to clean the graves, since fewer people show to do this work (Brackner). Other places present musical concerts with gospel artists or local groups or families, often highly talented in singing, dulcimer, autoharp, guitar, banjo, harmonica, fiddle, accordion, piano, mandolin, and many other instruments. These aspects of Decoration Day afford the Pea Ridge celebrants the opportunity to immerse themselves in the music, storytelling, and customs of the culture of the Ulster Scots in Alabama.

Shared under a giant open-air structure built for this purpose, a communal potluck is spread and enjoyed. The structure is at one end of the Pea Ridge Cemetery upper graveyard and is across a road from the lower graveyard, where the small white-painted cinder-block church house sits. The small road divides this cemetery and doubles as a parking lot during Decoration Day observances or other large

gatherings, such as funerals.

A typical Decoration Day at Pea Ridge Cemetery begins when the people gather at about 10:45 am to 11 am on the Sunday of the observance, which is the first Sunday of each May (L. Downey, *personal communication*). A highly informal time of singing follows a brief and apparently extemporaneous opening prayer. Individuals propose and sometimes lead those gathered in Christian songs and hymns for approximately an hour, after which a local musical group or family will often perform for a short period. Afterward, people gather for dinner (lunch) at a rather long table for a communal meal and socializing. The table is laden with mashed potatoes, fried chicken, corn bread, greens of all kinds (turnip, mustard, collard, and poke salad), several varieties of beans (pinto, butter, lima), different kinds of peas (blackeye, purple-hull, rattlesnake), pork chops, meatloaf, corn on the cob and creamed corn, various homemade relishes and pickles (sweet and tart), okra, fried white potatoes, and a abundance of desserts, such as banana pudding, sweet potato pie, pecan pie, and various cobblers (apple, blackberry, peach).

As the Pea Ridge gatherers share sumptuous Southern fare, conversations naturally proceed and people interact, remembering and sharing stories about the dead buried mere feet away from this lively feast. People walk around the graves, sharing stories and memories until it is time to return to the church house for more entertainment. The Decoration Day experience eventually ends with another simple prayer and an exhortation for all to return with more relatives for the next year's observance and to encourage other people to do the same. The degree of social

intimacy, shared trust, and emotional catharsis that results from these communal experiences cannot be over-valued nor adequately described. The power of these social experiences deepen the bonds of both community and kin, going back to the honored ancestors.

The annual, ritualized nature of the Decoration Day tradition contains an introductory period of preparing the graves, the cemetery, the food, the church house, and one's self; and rehearsal for singing and music. After this introduction, a working period proceeds and includes food consumption, singing and musical performance, storytelling, and reminiscing; feeling; and emotional expression; and is concluded with a time of closure that honors both the living and the dead. This social process well depicts a dynamic psychotherapeutic relationship, both in form and in process for the purpose of working through psychological issues and needs (Brill 108), and provides a potent and effective holder for the Pea Ridge participants' experience. Addressed within a predictable period and located within a sanctioned and supportive milieu, this construct both facilitates and contains the Decoration Day experience of remembering the dead and of grieving. In this manner, the customs involved in the traditional observance of Decoration Day promote a sufficient number of healing encounters to work through losses from the death of one's kin within an accepted tradition of remembering.

B. Gender Role-Based Behaviors in the Decoration Day Observance

Traditionally proscribed gender roles are still the norm in the Deep South, fostering some predictably stereotypical behaviors in the expression of the emotions

of loss and grief. A gender role-based behavioral pattern has been the norm for generations, with men performing roles as warrior-protectors and women as worker-caregivers (Semancik). Women are generally given significant freedom to express emotion in family and social settings; men generally refrain from crying or other visible expressions of sorrow, except among the closest of longtime friends, with their wives or partners, or when otherwise psychologically disinhibited, as when intoxicated or during moments of religious ecstasy. Children are expected to shed tears, with boys and male adolescents given numerous persistent and pervasive behavioral cues to not cry. The usual gender-based behavioral constraints related to the expression or repression of personal emotions are relaxed during Decoration Day, permitting open grieving, through crying, socially-disclosed sadness, and verbal reminiscences of the dead, through the telling of stories, the sharing of a meal, singing, and music, and being with one's extended family and friends.

III. LITERATURE REVIEW

A. Review of Dissertations

The writer reviewed several doctoral dissertations, extrapolating material relevant to both the theoretical construct of grounded theory to be used in this study and the dissertation thesis itself. These dissertations proved enormously useful, in that they addressed various aspects of the social dimensions of this study.

Primary sources are Callista Roy, Abraham Maslow, Carl Jung, and Erik Erikson, through the Roy Adaptation Model, Maslow's Hierarchy of Needs, Jung's psychology of symbolic meanings and myth, and the Eriksonian stages of

psychosocial development.

The Internet provided access to an extensive body of knowledge, through course materials from nursing, psychology, sociology, humanities, history, and other disciplines. Culturally-specific works were studied, from which came sociocultural material about the people, history, religion, and culture of the Deep South. Numerous individuals were interviewed, contributing strongly to the individual-cultural context, frequently disclosing source material from deeply personal experiences.

The body of materials and sources used for this paper includes dissertations, published works, Internet and web sources, field participants, and humanist development theorists.

Stone's Traditional and Contemporary Lakota Death, Dying, Grief, and Bereavement Beliefs and Practices: A Qualitative Study (unpublished, 1988) introduces the concepts of cross-cultural sensitivity, deleterious aspects of cultural assimilation into what remains a largely mainstream Eurocentric American monoculture, fragmentation of tribal or immigrant cultural practices and beliefs, and of the necessity of recognizing and working with a synthesis of traditional and modern beliefs and practices, when working with people of cultures other than one's own.

In her unpublished dissertation from 1997, *Divine Resonance: The Heroic Journey*, Verla D. Walker draws on the works of theologians Pierre Teilhard de Chardin and Paul Tillich, as well as the more contemporary material promulgated by Joseph Campbell. Walker proposes the application of Jungian archetypes to the life

experiences of modern living, to derive psychological meaning and spiritual nourishment from tragedy, and to ultimately transcend and integrate it into one's sense of self.

Marla Jean Muxen (unpublished, 1990) used family systems theory, psychodynamics, and symbolic interactionism to experientially analyze sibling loss in *Making Sense of Sibling Loss in Adulthood: An Experiential Analysis*. Muxen studied the social psychology of families coping with stresses such as the loss of family members. One of her central findings strongly indicates that adult grief is a mental health issue that fosters vulnerability to subsequent psychophysical health problems. Another finding identifies the growing community health concern of multiple sibling loss in adulthood, because of longer lifespans and smaller families.

Documenting several data-gathering and organizing tools in her appendices, one of Muxen's appendices is especially useful, as she details her biases in an attempt to minimize their influence on her research. Given the intensely intimate nature of death, dying, grief, and bereavement, researchers must be vigilant to bring an awareness of any personal belief that might interfere with appropriate research methods.

Kathrine Bakke-Friedland's *Relations Among Death Anxiety, Intrinsic Religiosity, Social Support, and HIV Disease Progression* (unpublished, 1999) documents several interesting conclusions from the experiences of gay men with HIV disease. Two of the major findings indicate that the presence of a network of actively supportive friends was inversely linked with the fear of personal death and an

expected inverse relationship between intrinsic religiosity and death anxiety was not found. Bakke-Friedland's findings validated Elisabeth Kubler-Ross's classic work in *On Death and Dying* (1997 reprint), in that individuals progress through several predictable stages of adaptation to the threat of their own death. Her use of the Intrinsic Religious Motivation Scale (IRM) and Spirituality Scale introduced the aspect of religiosity in the process of death and dying. The widespread presence of an orthodoxy of fundamentalist Christianity in the Deep South heightens the importance of consideration of spiritual dimensions of loss and bereavement.

In *Reconciling Decisions Near the End of Life: A Grounded Theory Study* (unpublished, 1999), Sally Ann Norton applies Glaser and Strauss's model of qualitative research, grounded theory, which is discussed in this proposal following the literature review. Norton examines the stories of several dying people, studying their end-of-life decisions and goals. The Patient Self-Determination Act (PSDA) and Advance Directives (AD), enacted in 1990, are discussed as tools with which to constructively assist the dying to make informed decisions that are consonant with their end-of-life goals; Norton presents material showing how Americans are conflicted and avoidant with the idea of contemplating one's own mortality.

One of the most interesting and enlightening dissertations that this writer reviewed was Scott Harrison Becker's *Re-membering the dead: A Narrative Approach to Mourning* (unpublished, 1995). One of Becker's hypotheses was that Western culture's contemporary experiences of mourning and dominant psychological theories of mourning are rooted in a flawed philosophical dualism. He

defines dualism as an arbitrary division of reality into a realm of subjective human thought and meaning and an objective realm of inherently meaningless physical objects. His other major hypothesis proposed that the process of mourning does not seem to conform to one major assumption of contemporary psychological theories: successful mourning is not about a letting go of the dead, but is instead about a progressive ‘re-membering’ of the dead or a process of integrating the deceased into the family as an active imaginal participant in the family’s emergent life. Becker’s hypotheses are supported by deconstructing traditional assumptions of the supremacy of the Freudian philosophy of releasing and dismissing the loss through death of significant others as a form of psychological transcendence.

B. Review of Published Works

Among the books reviewed were Richard Schulz’s *The Psychology of Death, Dying, and Bereavement* (1978). Schulz’s primary contribution to this topic comes in the form of assembling and lucidly examining a broad spectrum of empirical sources on death, dying, and bereavement. This addresses a substantial issue in most research of this topic: the possibility that death anxiety on the part of researchers has overly skewed studies toward the use of quantitative methods. Schulz examines our intuitional and ideational processes relating to the death experience and dying, the actual terminal phase of life, and post-death psychological adjustment to the loss of a significant other.

Robert Fulton edited a book of topical essays entitled *Death and Identity* in 1965. Fulton’s major contributions include attitudinal research from groups such as

elders, children, and the mentally ill; a broad overview of the actual grief and mourning process; and the social use of ritual ceremony to adapt and incorporate the loved one's loss.

Pulitzer Prize recipient Tony Horwitz's *Confederates in the Attic: Dispatches from the Unfinished Civil War* (1999), was refreshingly immediate in how it successfully captured much of contemporary Deep Southern culture life. Horwitz intimately observed the subculture of American Civil War re-enactments, by actively participating in numerous re-enactments and associated activities. His position as an observing outsider was helpful, in an anthropological sense, as Horwitz spent considerable time in the culture of the Deep South, gathering stories and perspectives that have not been well known or discussed since probably the immediate post-Civil War period. Horwitz's insightful perspectives come because of his participating observer status, with a creative synthesis emerging during and from the process of his involvement in these activities. In this way, he uses a form of grounded theory to observe and gather data, synthesize observations, and write material that could be described as action journalism, in that it can be read and used by the population that participated as the observed group.

Awareness of Dying, by Barney G. Glaser and Anselm L. Strauss, published also in 1965, was groundbreaking and momentous. Glaser and Strauss introduced the dimension of types of contextualized awareness of death and dying, which they labelled closed awareness, suspicion awareness, and open awareness. During this time in American history, the entire spectrum of death, dying, and bereavement issues

were socially forbidden topics, whether in public or in private spaces. Health care professionals were part of this cultural conspiracy of silence, negatively influencing the quality of care of the dying through our ignorance and avoidance.

Glaser and Strauss introduced the construct of grounded theory in this pioneering work, as well. Grounded theory is the methodology that the writer has chosen to use for this dissertation and which is presented following this section.

Based on a doctoral dissertation in Comparative Literature and Eastern Studies, *The Changing Face of the Hero* (1987), Rodney Standen discusses the deep psychology of the hero archetype. He explores popular media heroes, such as John Wayne, Luke Skywalker, and James Bond. The relevance of the myth of the hero is that dying people need and frequently seek out the energies of heroic stories and actions to aid them in their end-of-life passages. The use of religious myths, ritual or spiritual practices, iconic imagery, and other devices can provide emotional and spiritual sustenance for what has been called “life after life”.

C. Review of Internet Source Materials

The Internet’s World Wide Web or the Web, has proven to be a cornucopia for learning of every conceivable type: it would seem especially so for the subjects of grief, bereavement, and loss. The Google search engine, at <<http://www.google.com>>, produced over 4000 listings on 20 April 2001 with a simple search performed on the phrase “death and dying”.

GriefNet, at <<http://rivendell.org/>>, is an impressive and resourceful website that has been visited by millions. This website is run by a clinical psychologist and

death educator, Cendra Lynn, under the auspices of the Rivendell Resources corporation. GriefNet provides an excellent annotated bibliography at <<http://rivendell.org/library/biblio/index.html>>, with many types of resources and client groups presented, including Adult Loss of Parent, Caregiving, Children and Grief, Life After Death, Loss of a Partner or Spouse, and Parents and Caregivers of Grieving Children.

The Public Broadcasting Service's (PBS) program on death, dying, and bereavement, *With Eyes Open*, has a website at <<http://www.pbs.org/witheyeyesopen/>>. This program aired in December of 2000 and covered mourning, health care issues, waiting for a loved one's death, and beliefs in an afterlife. This beautiful website's brilliance is that it continues to build on the excellence of the original television broadcast, by providing free transcripts of all the program episodes and by showcasing the stories of the dying individuals who participated.

D. Review of Humanistic Sources

Callista Roy, the creator of the Roy Adaptation Model of nursing, states that identity as an individual is adaptive and located in a self-group construct, and, that the individual and the group influence each other in a symbiotic process (<<http://www2.bc.edu/%7Eroyca/htm/ram.htm>>; Appendix C).

This model of nursing speaks well to the need of the individual who is grieving a loss to have the grief located in and systematically validated by a social group common to both the dead and the grieving, such as the closely-knit ethnic culture of the Ulster Scots in Alabama. The Deep South's rituals of grieving and loss,

particularly Decoration Day, exemplify this dynamic in cultural structures and processes that facilitate acknowledgement of the loss, the actual work of grieving, and the integration of these losses into both the life of the individual and of the community.

Roy also locates the fundamental human need for health and security much as Abraham Maslow does (Dowling, 2002), in a contextual interdependency between the psychosocial life of the individual and the group, located in the larger psychosocial life process of the group and community. The respect and affection given by community members during the numerous social interactions afforded during ritualized grieving encounters provides psychological and spiritual sustenance for the grieving individual in a manner that both facilitates the life transition of the grieving individual and restores the individual and group sense of integrity and health, while honoring the absence of the lost loved one. The lost person's absence is clearly embraced at the same time as the group welcomes and holds the individual and her or his grief and grieving. For Maslow, these are the upper four dimensions located in Maslow's Hierarchy of Needs: Safety, Love and Belongingness, and Esteem needs, culminating in personal Self-Actualization (Dowling, 2002).

Change from a loss through death can provoke a defensive emotional response by individuals and social groups, altering personal or shared feelings and perceptions of an individual's or a group's sense of safety. Additionally, the sense of affectional acceptance and incorporation, the sense of being a valued and validated group member, and the need for self-respect are all human processes moving toward an

individual's realization (actualization) of potential happiness, as one's needs are progressively resolved.

The meaning given to life events and experiences, including developmental tasks, arises from a basic conflict in each of the stages of psychosocial development, according to Erikson (Erikson passim, Papalia and Olds 23). Especially related to Roy's self-group identity construct and to Maslow's upper level needs, the experiential processes of grieving and of transcending the experience of losing a loved one incorporate Eriksonian conflicts found across several developmental stages as young as 18 months (Trust vs. Mistrust); adolescence (Identity vs. Role Confusion); young adulthood (Intimacy vs. Isolation); and in maturity (Ego Integrity vs. Despair; Erickson passim). The aspects of human psychosocial development that are existentially influenced by the loss of a loved one include the trust in the belief - and often the belief itself - that the Self will continue; the personal sense of relational identity with the lost loved; and the potential for intimate, affectional relationships (Appendix D).

E. Field Participant Interviews

The development of this hypothesis is to analyze the social psychology of extended families in Alabama that are facing loss; to appreciate and incorporate the oral traditions of Ulster Scots Southerners; to study Appalachian-American cultural practices as they relate to loss, grief, and bereavement; and to extract useful and generalizable methods for incorporating some of the Decoration Day ritual aspects into an holistic psychology of death and dying. Qualitative methods appreciably

addressed these motivations and objectives, notably Glaser and Strauss's grounded theory model. This is the writer's primary reason for selecting this method, as well as for its productive cultural resonance in practice.

The writer researched this study in the field by interviewing four volunteer research subjects from the Alabama counties of Fayette, Walker, and Montgomery who sustained losses of at least two members of the subject's extended family. These significant others were either a parent, partner, sibling, or another extended family or recognized member who was historically closely involved in the daily life of the subject: cousin, aunt, uncle, step-sibling, step-parent, grandparent, or even an individual who was not biologically related to the subject, but who participated significantly in the daily life of the subject. Each volunteer was asked to review two deaths, through the use of an extensive interview tool.

Clarification of research subject participation occurred in advance of the actual interviews. The researcher documented the interviews using audio recording to afford critical review, with each participant's prior consent. Participants were tracked during the study with blind identifiers for privacy.

Interviews consisted of structured one to one sessions, with follow up telephone conferences to clarify occasionally incomprehensible language or speech due to poor audio recording quality or low voice volume of the person being interviewed. The interviewer employed a questionnaire consisting of 135 items addressing the subject's experience of the deaths of two family members, resulting in the review of a total of eight deceased family members. These items were divided

into these sections: the death of the family member, the visitation (the wake), transitional activities in the visitation to funeral period, the funeral, and the first observed Decoration Day (or homecoming or reunion) after the death of the family member. Therefore, the recollection by those interviewed of the Decoration Day experience for each of the dead family members was located in material about each death which was disclosed during the process of storytelling during the interview session. As Southerners tend to communicate in this manner, participants could more fully explore their memories, feelings, thoughts, and experiences, to afford a more authentic disclosure of intimate observations. This data-collection strategy yielded observation sets of Decoration Day experiences for eight deceased family members of the participants.

The model used is a qualitative one, grounded theory, and the analysis calls for the use of 1) structured, recorded audio interviews of participants; 2) review of transcript recordings for identification of core narrative themes; 3) the use of a coding and memoing device for extrapolation and distillation of these themes into a body of codes; 4) identification of coding categories and their properties (called sub-categories), out of which comes the essence of the data; 5) a process of constant comparison of all data sets to facilitate theoretical emergence and synthesis; 6) literature review, including informational resources already identified, in addition to journals, books, Internet sources, folklorists, and others; 7) acquisition of pertinent and confidential demographic data, through informed consent of participants; and 8) field observations of Decoration Day traditions.

Glaser's two main criteria for grounded theory are that the theory fit the situation and that it be functional or facilitative of understanding the particular aspect of the observed human condition. Grounded theory affords an excellent and highly functional ethnological construct for this work, given the vital oral traditions of the Ulster Scots and persistent cultural resistance to overt foreign influence. This model works especially well to facilitate a culturally relevant understanding of the efficacy of these observances of remembering the dead, in that it minimizes the error of ethnocentrism.

IV. RESEARCH QUESTIONS

A common reference framework is necessary for scientific observations of people and human social systems and for the sharing of knowledge derived from such studies (Fiske 13). Definitions of terms used in this paper facilitate this understanding and this process is one of operationalizing. These operationalizations occur throughout the text of the manuscript.

Families of Ulster Scots ancestry in Alabama have sustained multiple losses of parents, spouses, siblings, and de facto family members since pre-American Civil War times (Horwitz, *passim*; Nofi; Semancik). There is a body of traditional customs and rituals that support bereavement and post-death social and psychological transition of the family system. How effective are these traditional customs and rituals in facilitating integration of these losses? Have these practices substantially changed over the past century? The development of this hypothesis is fostered by a desire to analyze the social psychology of extended families in Alabama that are

transcending loss; to appreciate and incorporate the oral traditions of Deep South into this study; and to understand the cultural practices of Anglo-Celtic Alabamans as they relate to loss, grief, and bereavement, in a family-community context.

Qualitative methods appreciably addressed these motivations and objectives, notably Glaser and Strauss's grounded theory model.

V. METHODOLOGY

The writer researched this study using four interviewed research subjects solicited from the Alabama counties of Fayette, Walker, and Montgomery who sustained losses of at least two members of their extended family. These significant others were a parent, partner, sibling, or another extended family member who was historically closely involved in the daily life of the subject: cousin, aunt, uncle, step-sibling, step-parent, grandparent, or even an individual who was not biologically related to the subject, but who participated significantly in the daily life of the subject.

The research subjects, as full participants in this study, signed a standard informed consent. Each interview consisted of the same set of questions and participants' responses were documented. From this documentation, narrative themes emerged, which were then gleaned for commonalities.

The four individuals ranged in age from 45 to 81 years of age, with three females and one male. Of the four at the time of the interviews, two were widowers, one was married, and one had never married. All four were natives of Alabama, having lived their entire lives in the state, with one exception during a period of

higher education in Texas. Of the four interviewees, three had travelled outside of the Deep South and had limited experience with different American regional cultures. All subjects identified culturally as Southerners of Ulster Scots ancestry and religiously as Christian in the Protestant tradition, with all but one remaining active in their religion. The widowers had been married for 45 and 50 years, at the time of their husband's deaths.

Notes and audio recordings were transcribed, reviewed, studied, and analyzed for commonalities in thematic content, emotional expression, folklore, etc. From this data emerged the results of the study and this paper's content.

VI. RESULTS AND DISCUSSION

A. Hypothesis and Introduction

The writer hypothesized that the traditional customs and rituals used by the Ulster Scots remain effective in cultivating healthy individual, interpersonal, familial, and social growth and development related to integration of deaths of family members. Additionally, the writer speculated that progressive fragmentation of Ulster Scots culture, driven by urbanization and further national integration, had the potential to negatively impact the efficacy of these traditional customs and rituals observed in grief and bereavement.

These observations could be used to augment the practice of the traditional customs and rituals, perhaps by informing Alabamans' appreciation of their own history, customs, rituals, and the necessity for healthful grieving and adaptation to loss in a post-industrial period of rapid, erratic technological change, compounded by

significant social adaptation.

Since emergence of theory is a central dimension of grounded theory, the various data sets – literature review, participant interviews, conferences and consultations with faculty, field observations, written notes, online research, dialogue with mentors, etc. – were equally valued in the synthesis of the study's results. This makes it possible for the conclusions or implications to change as the research proceeds, based on the results and emergent work. Therefore, as the writer reviewed the literature, conducted field research, interviewed participants, etc., the emergence of data naturally influenced and generated the final observations, as well as the study's results.

B. Discussion of Results

Historically, Decoration Day is identified as Southern in origin, largely because it is still observed in the Deep South. Generations of Southerners have observed these annual customs and traditions of honoring and remembering the dead. Current observants universally report a deep sense of satisfaction in performing the work of Decoration Day and that the annualized remembrances effectively assist them in the integration of the losses of loved ones.

As the practice of Decoration Day spread across the Deep South, larger numbers of Southerners embraced and celebrated the holiday. As aforementioned, the dates of the celebrations were scheduled according to the timing of the planting of crops. Progressively more communities and areas participated in the holiday and it became a fixed cultural celebration.

As years of observance passed, families shared the practices of Decoration Day in a multigenerational process of transmission to their descendants. In this manner, the passing on of the culture's observance became prevalent in regions and communities of Alabama. As Alabama slowly moved from an agricultural economy to a mixed agricultural-industrial economy, the USA similarly experienced more rapid economic restructuring into an industrial economy, especially in the larger urban areas of the northern Midwest. Economic depressions occurred, notably the Great Depression, and migrations of farmers and other laborers began from rural Alabama to the urban regions around the Great Lakes, where there abounded unskilled and semiskilled jobs. This *diaspora* had a profound effect on the celebration of Decoration Day, as families could not participate with the same ease as they had experienced before moving away from Alabama. This diminished both the number of celebrants and the quality of the observances of Decoration Day for those that remained in the Deep South. As the decades of the middle 1900s passed, the historic dynamism of Decoration Day began to wane, largely due to the passing of those cultural elders and others who maintained the flame of the tradition, but were unable to pass it on to those who had relocated outside of Alabama. In this manner, the diminution of the holiday has come to parallel the actual experience intended by the observance of the tradition, i.e.: collective cultural loss and remembrance parallel individual loss and remembrance. Such a cognitive association brings with it substantial psychological avoidance, so thoughts and feelings associated with Decoration Day are necessarily complicated, often leading to avoidance of the

observance. Coupled with the Southern *diaspora* and a lack of popular understanding of a sense of cultural heritage, the cumulative effect has been a progressive social divestment in the cultural traditions of Decoration Day.

Urbanization, or the process of human migration into larger urban areas and the restructuring of larger society into these urban centers, has accelerated at the beginning of the 21st century. This phenomenon has significantly altered family, social, and cultural institutions of the Deep South, as families that still identify as Southerners are now living in many areas outside of Alabama. Given the lack of Decoration Day celebrations outside of the Deep South, and the national holiday of Memorial Day, Southerners that elect to not travel back to Pea Ridge for Decoration Day observances often simply do not celebrate or otherwise mark the holiday. In this manner, urbanization has significantly diminished both the observance of and the multigenerational transmission of the observance and practices of Decoration Day. Therefore, a significant cultural recognition of the loss of one's kin is itself now the object of grieving for its passing, as its status continues to diminish as an essential community ritual.

A diminution of belief in the social, cultural, and psychological importance of Decoration Day appears to pervade contemporary Alabama life, as the customs are perpetuated in small groups with some support from the larger society. As the population of Alabama ages and the transmission of the traditions of Decoration Day falter, Decoration Day appears to be destined to observance by progressively dwindling numbers of Southerners, perhaps vanishing altogether in a few

generations, as the Pea Ridge experience may replicate. There are now services for having one's cemeteries cleaned and maintained; florists experience a boon in the days leading up to both Decoration Day, Homecoming, and visitations; and musical groups, singers, and musicians are well occupied in performing at the various gatherings. In this manner, the actual work of the observances and customs are handed off to those who have a different kind of investment in Decoration Day, altering both its meaning and character.

“We’re the old ones now.” (L. Downey, *personal communication*)

The fading status of Decoration Day has been progressing for the better part of the past century, as post-Civil War economic restructuring integrated Southern economies into the dominant American and Western economic markets. Evidence of human habitation and the abandonment of settlements exists throughout rural Alabama, as witnessed by numberless small graveyards in the wild pine forests. These cemeteries contain the long dead, maybe those kin long held in memory by scattered and forgotten relatives, but with lives no longer celebrated by the living in the collective, ritualized manner of Decoration Day. An odd phenomenon thus occurs when these sites are encountered by contemporary Alabamans, as a sense of loss for those who are gone is experienced, a deep loss of culture compounded by a peculiar sense of loss of those who no longer mark both the lives and the passing of those buried in these abandoned places of the dead. This loss is further framed by a detachment from the sense of place that pervades the Southern experience. This begs the question as to what remains of both individual and collective identity when both

the people and places that shape one's identity are gone or forgotten?

"I don't visit it [father's grave] but maybe twice, three times a year". Occasionally, I will put flowers there. (J.B., *personal communication*)

Brunette, Eisenstadt, Pukinskis, and Ryan discuss methods in which place attachment, which is "the extent to which an individual values or identifies with a particular environmental setting", can be constructed for the elderly through architectural design that incorporates the use of embedded technologies. Brunette *et al.* further propose that one's well-being is dependent on regular contact and encounters with a common set of objects. For Decoration Day observances, the graves, tombstones, church house, people, relationships, music, singing, conversations, stories, even the arrival and departure of participants, and many other objects and celebratory dimensions can be understood as comprising a common set of these objects of place attachment. It follows from this assumption that lack of contact with the Decoration Day objects can lessen the well-being of both the participating individual and the broader community, if significant social and psychological investment exists for the observance. Subjective reports of a persistent lessening of the observance's status, the decreasing number of participants of the observance, and a persistent concern regarding the observance's future confirm both the importance of Decoration Day and shared psychosocial stress regarding its continuity and efficacy.

C. Common Themes

The field participants' responses and dialogue with the researcher yielded invaluable data and were paramount to the study. A few themes emerged as commonalities of experience from the participants:

- that one will remember the dead in an annual collective Decoration Day observance,
- the understanding that one will be remembered by the living,
- the belief in an afterlife, where one will be reunited with one's kin,
- and the belief that Decoration Day will continue to be celebrated.

“It makes you feel good to know that you are thought about.” (E.K., *personal communication*)

An assumed social norm of piety is satisfied as the living family members and friends gather annually to show respect for the beloved dead; offer service in preparation and execution of the Decoration Day activities; and carry forward a specific cultural legacy of the Pea Ridge families, culture, and community.

In the following figure, note the graves dating back from the 1800s in the Pea Ridge cemetery.



Figure 8: Decoration Day at Pea Ridge Cemetery 2

Fayette County, Alabama, 2006

“When I first saw his gravesite...it was like...my time will come and I’ll be there, too. It had some permanence to it. Calvin’s grave will always be an important place for me...and I visit it often if I’m going out of town. I go and tell it to watch over things until I get back...” (B.K., *personal communication*)

This subject’s statement speaks of ancient ways of honoring the dead, of ancestor veneration, and is known in every human culture. It is iconic in contemporary visual media to include a scene of the grieving widow, widower, child, or loved one shown visiting the grave of a departed loved one, disclosing intimacies to the dead that the survivor chooses to or cannot share with the living. In this regard, a continuity of relationship is maintained, as the beloved dead persist in memory and the living’s relationship continues in a deeply symbolic manner. “It’s our mortality that makes time precious” (Reivich and Shatté, 309), and it is a continuity of the stream of life myth that provides both comfort and joy, in the face of a final visit by the Grim Reaper or the Angel of Death awaiting us all.

D. Continuity, Therapeutic Safety of Communal Space, and Effective Working Through of Loss

Interviewed participants expressed the desire to remember their dead ancestors, the need for humility in the observance, expressed concern regarding the lack of participation in the observance, and demonstrated their concern regarding the future of Pea Ridge’s Decoration Day. Speaking to the latter concern, a distinct and genuine anxiety regarding the continuity of the experience was disclosed by participants, as recent Decoration Day celebrations have brought approximately 30-40 people or even less to Pea Ridge. A general cultural avoidance of death and dying, coupled with the lack of effective multigenerational transmission of the traditions of this celebration,

present a legitimate concern to participants that the Pea Ridge celebration is in danger of ending altogether unless more aggressive community support is procured and institutionalized.

“I’ll miss him as long as I live, but it gets better after so many years.”
(E.K., *personal communication*)

Safety of the shared space as a community is manifested, as concelebrants share a tacit awareness that others are also remembering, grieving, and incorporating losses. This sense of emotional safety fosters supportive actions like touching or embracing others, openly expressing emotion, the sharing of stories, disclosure of details of the actual death and dying of the remembered, the sharing of a meal, singing together, praying together, reminiscing together, standing or sitting together, laughing together, cleaning off the graves, etc. Given that many of the dead also participated in these civilities and ritualized activities, participants expressed a felt-sense of connectedness to their beloved dead through the sharing of these aspects observed in Decoration Day. Such strong bonds are also evident in the rituals of the Mexican Day of the Dead and in the Ching Ming observance (Australian Museum Online, 2004; Chinese Historical and Cultural Project, 2002).

Through a dosing of emotion, memories, words, behaviors, and thoughts about one’s dead relatives in this safe and supportive communal space, participants demonstrated movement toward effectively integrating their losses. In this way, Decoration Day facilitates individual and social wholeness, and also helps to optimally anticipate the participants’ own mortality.

“He died on Monday and was buried on Wednesday. Visitation was Tuesday night.” (E.K., *personal communication*)

The structured nature of the timeline following this widower’s husband’s death, with support and comfort provided by the visitation during a proscribed period of visible, social mourning; and the predictable nature of the social visibility which includes the final event of the funeral on Wednesday, provide tangible psychosocial structures for both personal and collective holding and expression of grief and sorrow. In this framework, the individual is in the public eye for an understood period, which is no small matter for traditionalist Southerners who are culturally insular and socially reticent: this process is exceptionally legitimized by the loss, which produces social sanction. Decoration Day provides another predictable place and space for the working through of vestigial sorrow and grief.

“I think about things that I did with my father, including going to people’s graves with him... My parents participated in Decoration, which is how I became involved. I was carried there as an infant. My grandparents also participated in Decoration Day. (J.B., *personal communication*)

Vanderbilt University’s Wellness Resource Center’s Wellness Wheel identifies six dimensions of wellness: physical, social, emotional, intellectual, spiritual, and environmental. The Decoration Day observances touch on several of these wellness dimensions, notably social, emotional, spiritual, and intellectual. In this model, spiritual wellness is comprised of time spent in personal reflection (walking among the graves and pondering those who have died), participation in spiritual activities (communal religious activity at Decoration Day), and caring about and acting for the welfare of others (helping the infirm clean off their relatives’ graves, transporting

people to the gatherings, preparing and sharing the communal meal). Social wellness is constructed of activities that contribute to the community (preparation of the cemetery, sharing of the communal meal, joining in the singing in the community church), communication of feelings (through the telling of stories, emotional expressions, facial and behavioral expressions), and the act of participating in Decoration Day itself (making decisions about one's values and ethics and acting on them in the real world). Fostering empathy, balancing autonomy with interdependence, and healthfully coping with stress are aspects of emotional wellness that are also located in the observance of Decoration Day. Finally, intellectual wellness manifests in the celebration of this observance through desired learning, acquisition of observations, listening, questioning, transmitting the practices on to others, and keeping one's self open to novel experiences, such as the unique sense of grief associated with the loss of a family member.

All participants reported a sense of deep satisfaction with her or his participation in the Decoration Day observances, as well as a personal and collective investment in the ritual's continuity and meaning. Participants also demonstrated a surprising openness to unconditionally sharing their often deeply personal experiences, which is in contrast to previously mentioned research by Rentfrow *et al.*, showing Southerners to be the least open of American regional cultures, and probably has to do with the common ethnic culture of both researcher and participants, as well as the method of oral interviews. Field subjects reported numerous fond experiences from observances of Decoration Day from years to

decades ago.

VII. CONCLUSIONS

Decoration Day has positive significance for those who continue to observe it and who invest energy, time, and resources into its customs and traditions. It has impacted the lives of generations of Alabamans and can continue to do so, if resources are brought forward to strengthen and perpetuate the observance. The Pea Ridge celebration appears to be declining in social importance and participants are appropriately concerned about its demise. Participants appear challenged in their current experience and when discussing the future of the Pea Ridge Decoration Day. It seems the Pea Ridge observance may end within the foreseeable future or substantially change in form, as the numbers celebrating it continue to dwindle or as those that participate pass on, either through death or through distance.

The conclusions derived from the Pea Ridge experience are numerous and include:

- the customs and traditions of Decoration Day must be effectively validated and transmitted from generation to generation and from person to person for its efficacy and continuity;
- communal grieving is effective when experienced in this safe, familiar, and culturally relevant construct;
- incorporation of losses due to the death of important family and community members is useful for wholeness and wellness, even with traumatic loss;
- elements of the Pea Ridge Decoration Day experience are strikingly similar to and contain common elements of other cultural rituals, such as the Mexican Day of the Dead and the Chinese Ching Ming observance; and
- the Pea Ridge Decoration Day observance is understood by the community to be a relevant, necessary, and effective community ritual.

Therefore, the Decoration Day ritual remains effective for successful integration of losses of family members for participants. However, the ritual's

diminished status is clearly affecting its efficacy and continuity.

A. Further Study

Another group of subjects could be interviewed for comparison, appropriated from a different geographic area of the United States or from a different culture, such as Mexican or Chinese. It could be useful to study the lasting impact on non-participating Southerners, as a measure of the ritual's indirect social influence. Additionally, it would prove beneficial to have different age groups represented, for contrast. Grounded theory, however, does not require a control group for data analysis. The Pea Ridge experiences, as relayed by the interviewed participants, are therefore fundamentally valid and authentic, and have been instructive in demonstrating the abiding efficacy of this vital cultural observance.

APPENDICES

Appendix A

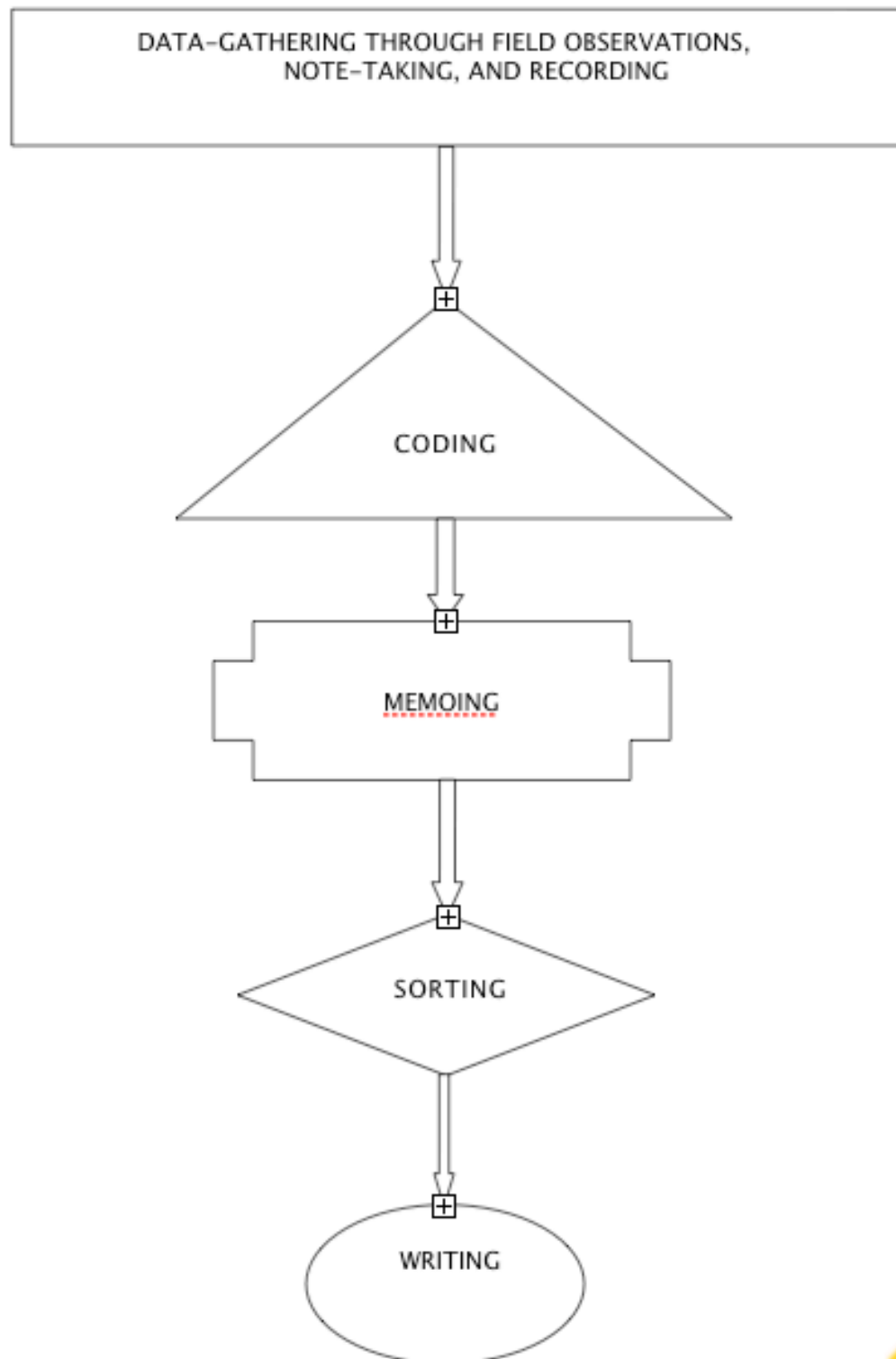
List of Famous Alabamans

Source: WordIQ.com

<http://www.wordiq.com/definition/List_of_people_from_Alabama>

Hank Aaron, Baseball
George Washington Carver, Inventor
Nat King Cole, Singer
Courteney Cox, Actress
Zelda Fitzgerald, Writer
Tom Joyner, Radio
Helen Keller, Writer
Carl Lewis, Track and field
Willie Mays, Baseball
Jesse Owens, Track and field
Lionel Richie, Singer
Hank Williams, Musician
Ralph Abernathy, Civil rights activist, Linden
Tallulah Bankhead, Actress, Huntsville
George Washington Carver, Educator, agricultural chemist
Marva Collins, Educator, Monroeville
William Crowford, Physician, Mobile
Fannie Flagg, Author of Fried Green Tomatoes, Birmingham
Kenneth Gibson, First black mayor of major eastern city (Newark)
Winston Groom, Author of Forrest Gump, Fairhope
Lionel Hampton, Jazz musician, Birmingham
W. C. Handy, Composer, Florence
Coretta Scott King, Civil rights leader
Harper Lee, Writer, Monroeville
Joe Louis, Boxer, Lexington
Bryant H. McGill, Poet, Mobile
Margaret Mitchell, Author of Gone with the Wind
Jim Nabors, Actor, Sylacauga
Rosa Parks, Civil rights activist, Tuskegee
Wayne Rogers, Actor
David Satcher, Surgeon General, Anniston
Zelda Sayre Fitzgerald, Writer, Montgomery
Tascaluza, Choctaw Chief
William Weatherford (Red Eagle), Creek leader
Condoleeza Rice, National Security Advisor
Nell Carter, Stage and screen actress and singer, Birmingham

Appendix B
Operational Flow for Practical Application of Grounded Theory



Appendix C
Roy Adaptation Model
Callista Roy, 1988

Adaptive Modes	Individual	Group
PHYSIOLOGIC- PHYSICAL	Five needs- oxygenation, nutrition, elimination, activity and rest, protection Four complex processes-senses; fluid, electrolyte, and acid-base balance; neurologic function; endocrine function	Operating resources: participants, capacities, physical facilities, and fiscal resources
SELF-CONCEPT- GROUP IDENTITY	Need is psychic and spiritual integrity so that one can be or exist with a sense of unity, meaning, and purposefulness in the universe	Need is group identity integrity through shared relations, goals, values, and co-responsibility for goal achievement; implies honest, soundness, and completeness of identifications with the group

<p>ROLE FUNCTION</p>	<p>Need is social integrity; knowing who one is in relation to others so one can acct; role set is the complex of positions individual holds; involves role development, instrumental and expressive behaviors, and role taking process</p>	<p>Need is role clarity, understanding and committing to fulfill expected tasks so group can achieve common goals; process of integrating roles in managing different roles and their expectations; complementary roles are regulated</p>
<p>INTERDEPENDENCE</p>	<p>Need is to achieve relational integrity using process of affectional adequacy, i.e., the giving and receiving of love, respect, and value through effective relations and communication</p>	<p>Need is to achieve relational integrity using processes of developmental and resource adequacy, i.e., learning and maturing in relationships and achieving needs for food, shelter, health, and security through interdependence with others</p>

Appendix D
Stages of Psychosocial Development
Erik Erikson, 1950

ORAL-SENSORY (BIRTH TO 12 TO 18 MONTHS): TRUST VS. MISTRUST

An infant's sense of safety is derived from a developing sense of trust, arising from the primary mother-child bond and relationship; otherwise resulting in mistrust or impaired trust.

MUSCULAR-ANAL (12-18 MONTHS TO 3 YEARS): AUTONOMY VS. SHAME/DOUBT

The complementary needs of independence and freedom emerge; otherwise resulting in doubt and shame.

LOCOMOTOR (3 TO 6 YEARS): INITIATIVE VS. GUILT

Initiative and a sense of purpose develops or a sense of failure is experienced.

LATENCY (6 YEARS TO PUBERTY): INDUSTRY VS. INFERIORITY

The child must deal with demands to learn new skills or risk a sense of inferiority, failure, and incompetence.

ADOLESCENCE (PUBERTY TO YOUNG ADULTHOOD): IDENTITY VS. ROLE CONFUSION

A progressive sense of self-identity is realized or an affective perplexity regarding one's social role results.

YOUNG ADULTHOOD (FROM APPROXIMATELY 19 TO 40 YEARS): INTIMACY VS. ISOLATION

Primary affectional relationships begin to be successfully established or, if unsuccessful, social isolation and self-absorption.

MIDDLE ADULTHOOD (FROM APPROXIMATELY 40 TO 65 YEARS): GENERATIVITY VS. STAGNATION

The passing on of one's life experience, skills, and wisdom, otherwise, impoverishment.

MATURITY (FROM APPROXIMATELY 65 TO DEATH): EGO INTEGRITY VS. DESPAIR

Global acceptance of one's life and personal mortality as fundamental to the integrity of the ego or the negative consequence of regret about how one's life has been lived develop, resulting in despair.

Appendix E

James C. Lovette-Black RN, MA
PhD Candidate, Health and Human Services
Columbia Commonwealth University
School of Health and Human Services
Doctoral Program - Dissertation Work
Interview Questions for Case Studies

PARTICIPANT'S PERSONAL INFORMATION

NOTE: this information will only be used by the interviewer and will not be disclosed to anyone else.

1. What is your full name? (Women: What are your married and maiden surnames?)
2. Please state your birthdate and age.
3. Please state your county and state of residence.
4. Where were you born?
5. Where did you live when you were growing up?
6. With how many parents did you grow up?
7. Are your parents still living?
8. How old are your parents?
9. Are your grandparents still living?
10. How old are your grandparents?
11. How many siblings do you have?
12. How old are your siblings?
13. What is your religious preference?
14. Please give the first name of TWO members of your family that have died in the last 15-20 years and identify their relationship to you. For this interview, your family is comprised of your parents, grandparents, children, siblings, and significant others who were a central part of your daily family life. Significant others could be cousins or others who lived with you and who were considered to be a part of your family.
15. Are these TWO family members buried in the area where you live?

FIRST FAMILY MEMBER

DEATH 1

16. Please state the name of the FIRST family member that died.
17. How long did you know FIRST family member?

18. What was FIRST family member's age when s/he died?
19. What was your age when FIRST family member died?
20. Please describe your relationship with FIRST family member? Was it close?
21. How important to you was spending time with FIRST family member?
How often did you spend time with FIRST family member?
22. What was FIRST family member's cause of DEATH?
23. Where did FIRST family member die: at home? In a hospital? Nursing home? Somewhere else?
24. Please describe FIRST family member's DEATH? Was it quick? Easy? Hard or painful? Slow?
25. What did you think about during and after the DEATH of FIRST family member?
26. What else can you tell me about FIRST family member's DEATH?

VISITATION 1

27. What is the VISITATION when someone dies?
28. What is the purpose of a VISITATION?
29. How long have you participated in VISITATIONS?
30. Do you remember your first VISITATION?
31. Do or did your parents take part in VISITATIONS?
32. Do or did your grandparents take part in VISITATIONS?
33. Do or did your other family members take part in VISITATIONS?
34. Was there a VISITATION for FIRST family member?
35. Where was the VISITATION held: private home, funeral parlor, or elsewhere?
36. Did the VISITATION have an open or closed casket?
37. What was your involvement in the VISITATION, i.e., did you bring food? Visit? Keep watch?
38. What else can you recall about FIRST family member's VISITATION?
39. How did you feel at the VISITATION, i.e., what was your emotional experience like at FIRST family member's VISITATION?
40. Do you think the VISITATION helped you with FIRST family member's death? If yes, how did it help you?
41. How did you feel after the VISITATION for FIRST family member; i.e., did you think about FIRST family member and his/her passing?
42. What did you think about during and after the VISITATION for FIRST family member?

VISITATION-FUNERAL TRANSITIONAL ACTIVITIES 1

43. During the time between the VISITATION and the FUNERAL for

FIRST family member, were there any other traditional activities that took place? If yes, please talk about these activities and your participation in them.

FUNERAL 1

44. What do you see as the purpose of a FUNERAL?
45. Was the FUNERAL for FIRST family member held at a church, the graveside, or another place?
46. What was it like for you emotionally at the FUNERAL for FIRST family member?
47. Do you think the FUNERAL helped you with FIRST family member's death and how so?
48. How did you feel after FIRST family member's FUNERAL?
49. What else can you recall about FIRST family member's FUNERAL?

GRAVESITE 1

50. What was it like for you when you first saw FIRST family member's GRAVE?
51. Is FIRST family member's GRAVE an important place to you? If yes, how is it important to you?
52. Do you visit FIRST family member's GRAVE? If yes, how often?
53. Do you go alone or with someone else?
54. With whom do you go and what is your relationship to them? How old are your companions?
55. What do you do when you visit FIRST family member's GRAVE?
56. What do you think about?
57. What do you talk about with your companions?
58. What else can you tell me about visiting FIRST family member's GRAVE?

DECORATION DAY 1

59. What is DECORATION DAY?
60. Do you take part in DECORATION DAY?
61. How important is DECORATION DAY to you?
62. Have you gone to other DECORATION DAYS?
63. If yes, how often and for how many years?
64. Did your parents participate in DECORATION DAY? Your grandparents? Other family members? How old were the other family members?
65. Do you go to DECORATION DAY where FIRST family member is

buried?

66. Do your other family members? How old are they?
67. Have you ever cleaned FIRST family member's grave? Other graves? Other areas of the cemetery?
68. What about the DECORATION DAY itself, do you bring food? Talk with other people? Other activities?
69. What do you usually do at DECORATION DAY where FIRST family member is buried?
70. What else do you recall about the DECORATION DAY where FIRST family member is buried?
71. What else can you tell me about DECORATION DAY?

HOMEcoming 1

72. What is HOMEcoming?
73. Do you participate in HOMEcoming?
74. Is there HOMEcoming where FIRST family member is buried?
75. What do you do at this HOMEcoming?
76. Do other family members of FIRST family member's participate in this HOMEcoming? What are their ages?
77. What else can you tell me about HOMEcoming?

REUNION 1

78. Have there been any family REUNIONS since FIRST family member died?
79. Did you participate in them?
80. What do you do at these REUNIONS?
81. What else can you tell me about family REUNIONS?

OTHER CUSTOMS, RITUALS, AND ACTIVITIES 1

82. Do you talk about FIRST family member with other family members or other people? What do you talk about?
83. What other things do you and other family members do to remember FIRST family member?

SECOND FAMILY MEMBER

DEATH 2

84. Please state the name of the SECOND family member that died.
85. How long did you know SECOND family member?

86. What was SECOND family member's age when s/he died?
87. What was your age when SECOND family member died?
88. Please describe your relationship with SECOND family member? Was it close?
89. How important to you was spending time with SECOND family member? How often did you spend time with SECOND family member?
90. What was SECOND family member's cause of DEATH?
91. Where did SECOND family member die: at home? In a hospital? Nursing home? Somewhere else?
92. Please describe SECOND family member's DEATH? Was it quick? Easy? Hard or painful? Slow?
93. What did you think about during and after the DEATH of SECOND family member?
94. What else can you tell me about SECOND family member's DEATH?

VISITATION 2

95. Was there a VISITATION for SECOND family member?
96. Where was the VISITATION held: private home, funeral parlor, or elsewhere?
97. Did the VISITATION have an open or closed casket?
98. What was your involvement in the VISITATION, i.e., did you bring food? Visit? Keep watch?
99. What else can you recall about SECOND family member's VISITATION?
100. How did you feel at the VISITATION, i.e., what was your emotional experience like at SECOND family member's VISITATION?
101. Do you think the VISITATION helped you with SECOND family member's death? If yes, how did it help you?
102. How did you feel after the VISITATION for SECOND family member; i.e., did you think about SECOND family member and his/her passing?
103. What did you think about during and after the VISITATION for SECOND family member?

VISITATION-FUNERAL TRANSITIONAL ACTIVITIES 2

104. During the time between the VISITATION and the FUNERAL for SECOND family member, were there any other traditional activities that took place? If yes, please talk about these activities and your participation in them.

FUNERAL 2

- 105. Was the FUNERAL for SECOND family member held at a church, the graveside, or another place?
- 106. What was it like for you emotionally at the FUNERAL for SECOND family member?
- 107. Do you think the FUNERAL helped you with SECOND family member's death and how so?
- 108. How did you feel after SECOND family member's FUNERAL?
- 109. What else can you recall about SECOND family member's FUNERAL?

GRAVESITE 2

- 110. What was it like for you when you first saw SECOND family member's GRAVE?
- 111. Is SECOND family member's GRAVE an important place to you? If yes, how is it important to you?
- 112. Do you visit SECOND family member's GRAVE? If yes, how often?
- 113. Do you go alone or with someone else?
- 114. With whom do you go and what is your relationship to them? How old are your companions?
- 115. What do you do when you visit SECOND family member's GRAVE?
- 116. What do you think about?
- 117. What do you talk about with your companions?
- 118. What else can you tell me about visiting SECOND family member's GRAVE?

DECORATION DAY 2

- 119. Do you go to DECORATION DAY where SECOND family member is buried?
- 120. Do your other family members? How old are they?
- 121. Have you ever cleaned SECOND family member's grave? Other graves? Other areas of the cemetery?
- 122. What about the DECORATION DAY itself, do you bring food? Talk with other people? Other activities?
- 123. What do you usually do at DECORATION DAY where SECOND family member is buried?
- 124. What else do you recall about the DECORATION DAY where SECOND family member is buried?
- 125. What else can you tell me about DECORATION DAY?

HOMECOMING 2

126. Is there HOMECOMING where SECOND family member is buried?

127. What do you do at this HOMECOMING?

128. Do other family members of SECOND family member's participate in this HOMECOMING? What are their ages?

129. What else can you tell me about HOMECOMING?

REUNION 2

130. Have there been any family REUNIONS since SECOND family member died?

131. Did you participate in them?

132. What do you do at these REUNIONS?

133. What else can you tell me about family REUNIONS?

OTHER CUSTOMS, RITUALS, AND ACTIVITIES 2

134. Do you talk about SECOND family member with other family members or other people? What do you talk about?

135. What other things do you and other family members do to remember SECOND family member?

Appendix F
Wellness Wheel
Vanderbilt University Wellness Resource Center



<p>PHYSICAL WELLNESS</p> <ul style="list-style-type: none"> Exercising regularly Eating properly Getting regular physical checkups Avoiding the use of tobacco or illicit drugs 	<p>EMOTIONAL WELLNESS</p> <ul style="list-style-type: none"> Keeping a positive attitude Being sensitive to one's feelings and to the feelings of others Coping effectively with stress Owning one's behavior and its consequences Dealing with personal and financial issues realistically Reframing challenges as opportunities instead of obstacles Functioning independently and asking for help when it is needed
<p>SPIRITUAL WELLNESS</p> <ul style="list-style-type: none"> Being open to different cultures and religions Volunteering or performing community service Defining personal values and ethics and making decisions from them Time spent in personal reflection Participating in spiritual activities Participating in environmental protection activities Caring and acting on the welfare of others 	<p>INTELLECTUAL WELLNESS</p> <ul style="list-style-type: none"> Learning for one's self and doing the work assigned Learning through a variety of means and experiences Observing the world around you Listening Finding applications for learned material Remaining current with world affairs Questioning Exposing one's self to new experiences

SOCIAL WELLNESS	ENVIRONMENTAL WELLNESS
Being comfortable with and liking yourself as a person	Finding satisfaction and worth in your work
Interacting easily with diverse cultures and peoples	Insuring your work environment and relationships are comfortable
Contributing to the community	Being aware of the natural world in which one lives
Communicating your feelings	Recognizing opportunities that bring new skills and using the opportunities effectively
Developing friendships	Working to insure the stability and longevity of our natural resources
Recognizing the need for fun	
Creating time for responsibilities and relaxation	

VIII. WORKS CITED

- Alabama Department of Archives and History. (2001).
<<http://www.archives.state.al.us/geninfo.html>>. (2002, July 4).
- American Religion Data Archive. (Spring 1998). Southern Focus Poll, South Survey.
<http://www.thearda.com/FR_Index.html?archive/download/SFPS98DL.html>. 2002, September 22).
- Ancestry.com. (2002). (2002, November 3).
- Argent, J. Personal communication. (2004, July 18).
- Ariés, P. (1974). WESTERN ATTITUDES TOWARD DEATH: FROM THE MIDDLE AGES TO THE PRESENT. Baltimore, Maryland: The John Hopkins University Press.
- Australian Museum Online. (2004). Death – the last taboo: Remembering the dead – Ching Ming. <http://deathonline.net/remembering/remembering/ching_ming.cfm>. (2004, June 24).
- Australian Museum Online. (2004). Death – the last taboo: Remembering the dead – The AIDS Quilt. <http://deathonline.net/remembering/remembering/aids_quilt.cfm>. (2004, June 24).
- Australian Museum Online. (2004). Death – the last taboo: Remembering the dead – Mexican day of the dead.
<<http://deathonline.net/remembering/remembering/mexican.cfm>>. (2004, June 24).
- Ayers, Edward L. (1993). THE PROMISE OF THE NEW SOUTH: LIFE AFTER RECONSTRUCTION. New York: Oxford University Press.
- Azcentral.com (2002). Indigenous People Wouldn't Let 'Day of the dead' Die.
<<http://www.azcentral.com/rep/dead/history/>>. (2002, November 3).
- Babbie, E. (1995). THE PRACTICE OF SOCIAL RESEARCH. Belmont, California: Wadsworth Publishing Company.
- Bambury, Padraig, and Beechinor, Stephen (Compilers). (2003). ANNALA ULADH: ANNALS OF ULSTER, ANNALA SENAIT, ANNALS OF SENAT. Author unknown. Cork, Ireland: University College.

Becker, S. H. Re-membering the dead: A Narrative Approach to Mourning. Miami University, 1995, Oxford, Ohio (Dissertation).

BELLSOUTH ADVERTISING & PUBLISHING CORPORATION. Jasper, Alabama Yellow Pages. (2001). Atlanta, Georgia.

Brackner, J. Personal communication. Folklife Program, Alabama State Council on the Arts. Montgomery, Alabama. (2001).

Brill, N. (1985). WORKING WITH PEOPLE: THE HELPING PROCESS, 3rd Edition. New York: Longman.

Britannia.com LLC. (1999). Timeline of British History.

<<http://www.britannia.com/history/time1.html>>. (2002 November, 3).

Brunette, Kynthia; Eisenstadt, Matthew; Pukinskis, & Erik; Ryan, William. (2005). Meeteetse: Social Well-being Through Place Attachment. <

<http://snowedin.net/ideas/Meeteetse:+Social+Well-being+through+Place+Attachment>>.

(2006 August, 5).

Center for the Study of Southern Culture. University, Mississippi.

CNN.com (2007). Memorial Day History. < <http://www.cnn.com> >. (2007 May, 1).

Crissman, J. K. (1994). DEATH AND DYING IN CENTRAL APPALACHIA: CHANGING ATTITUDES AND PRACTICES. Urbana, Illinois: University of Illinois Press.

Curtis III, G. M.; Thompson, Jr., J. J. (Editors). (1987). The Older Religiousness in the South. THE SOUTHERN ESSAYS OF RICHARD M. WEAVER. Indianapolis IN: Liberty Press.

Delany, S. L., & Hearth, A. H. (1997) ON MY OWN AT 107: REFLECTIONS ON LIFE WITHOUT BESSIE. San Francisco: HarperSanFrancisco.

DeSpelder, L.A. & Strickland, A.L. (1987). THE LAST DANCE: ENCOUNTERING DEATH AND DYING, 2ND EDITION. Palo Alto, California: Mayfield.

Dowling, Mike. (2002). The Electronic Passport Homework to Abraham Maslow.

<<http://www.mrdowling.com/602-maslow.html>>. (2003 February, 7).

Downey, L. Personal communication. (Various).

- Efran, J. S., Lukens, M. D., & Lukens, R. J. (1990). LANGUAGE STRUCTURE AND CHANGE: FRAMEWORKS OF MEANING IN PSYCHOTHERAPY. New York: W. W. Norton and Company.
- Erikson, E. H. (1950). CHILDHOOD AND SOCIETY. New York: Norton.
- Fiske, A. P. (1991). STRUCTURES OF SOCIAL LIFE: THE FOUR ELEMENTARY FORMS OF HUMAN RELATIONS. New York: The Free Press.
- Frankel, V. E. (1978). THE UNHEARD CRY FOR MEANING: PSYCHOTHERAPY AND HUMANISM. New York: Washington Square Press.
- Frisch, N. C., & Kelley, J. (1996). HEALING LIFE'S CRISES: A GUIDE FOR NURSES. Albany, New York: Delmar Publishers.
- Fulton, R. (Ed.) (1965). DEATH AND IDENTITY. New York: John Wiley & Sons, Inc.
- Glaser, B. G., & Strauss, A. L. (1965). AWARENESS OF DYING. Chicago: Aldine Publishing Company.
- Glaser, B. G., & Strauss, A. L.. (1967). THE DISCOVERY OF GROUNDED THEORY: STRATEGIES FOR QUALITATIVE RESEARCH. Chicago: Aldine Publishing Company.
- Glassie, H. (1968). PATTERN IN THE MATERIAL: FOLK CULTURE OF THE EASTERN UNITED STATES. Philadelphia: University of Pennsylvania Press.
- Google. (1999). <<http://www.google.com>>. (2001, April 20; passim).
- Gray, R. (1986). WRITING THE SOUTH: IDEAS OF AN AMERICAN REGION. Baton Rouge LA: Louisiana University Press.
- Holifield, E. B. (1978). THE GENTLEMAN THEOLOGIANS: AMERICAN THEOLOGY IN SOUTHERN CULTURE, 1795-1869. Durham NC: Duke University Press.
- Horwitz, T. (1999). CONFEDERATES IN THE ATTIC: DISPATCHES FROM THE UNFINISHED CIVIL WAR. New York: Vintage Books.
- Howard, M. C. (1986). CONTEMPORARY CULTURAL ANTHROPOLOGY, 2ND EDITION. Boston: Little, Brown and Company.
- Hufford, D. J. Adjunct Professor of Religious Studies, University of Pennsylvania. Philadelphia, Pennsylvania.

- Illinois Funeral Directors Association. (2003). Mourning. Museum of Funeral Customs. <http://www.funeralmuseum.org/a_mourning.shtm>. (2004, June 24).
- Infoplease.com (2003). Appalachia. Encyclopedia. <<http://www.infoplease.com/ipd/A0321704.html>>. (2004, June 24).
- Infoplease.com (2003). Appalachian. Encyclopedia. <<http://www.infoplease.com/ipd/A0321707.html>>. (2004, June 24).
- Infoplease.com (2003). Carpetbaggers. Encyclopedia. <<http://www.infoplease.com/ipd/A0321704.html>>. (2004, June 24).
- Jacobs, A. (2004). Histories Vanish Along With South's Cemeteries. <<http://www.nytimes.com/2004/02/08/national/08CEME.html>>. (2004, February 8).
- Jeane, D. Gregory. (1992). The Upland South Folk Cemetery Complex: Some Suggestions of Origin. In Richard E. Meyer (Ed.), CEMETERIES AND GRAVEMARKERS: VOICES OF AMERICAN CULTURE (pp. 107-136). Logan, Utah: Utah State University Press.
- Johnston, M. A. (Editor). (Summer 1999). The Autoharp Quarterley: The International Magazine Dedicated to the Autoharp Enthusiast. New Manchester, West Virginia: Stonehill Productions.
- Jordan, T. G. (1982). TEXAS GRAVEYARDS: A CULTURAL LEGACY. Austin, Texas: University of Texas Press.
- Jung, C. G. (1964). MAN AND HIS SYMBOLS. New York: Dell.
- Jung, C. G. (1956). SYMBOLS OF TRANSFORMATION. Princeton, NJ: Princeton University Press.
- Kolata, Gina. (2006 July, 30). So Big and Healthy Nowadas That Grandpa Wouldn't Eve Know You. <<http://www.nytimes.com/2006/07/30/health/30age.html>>. (2006 July, 29).
- Kondratiev, A. (2004). Celtic Values. <http://www.imbas.org/articles/celtic_values.html>. (2004 July, 26).
- Kondratiev, A. Personal communication. (2004 July, 27).

- Korn, Martin L. (2001 October, 10). Cultural Aspects of the Psychotherapeutic Process. <http://psychiatry.medscape.com/Medscape/CNO/2001/apais/Story.cfm?story_id=2516>. (2002 November, 3).
- Kubler-Ross, E. (Reprint, 1997). ON DEATH AND DYING: WHAT THE DYING HAVE TO TEACH DOCTORS, NURSES, CLERGY, AND THEIR FAMILIES. New York: Simon & Schuster.
- Louv, R. (1996). THE WEB OF LIFE: WEAVING THE VALUES THAT SUSTAIN US. Berkeley: Conari Press.
- Lynn, C. GriefNet. <<http://rivendell.org/>>. (2001 April, 20).
- Lynn, C. GriefNet. Annotated Bibliography <<http://rivendell.org/library/biblio/index.html>>. (2001 April, 20).
- MacCorkill, A. (2 March 1997). MacCorkill's Scottish. <<http://www.geocities.com/sconemac>>. (2004, July 26).
- MacCorkill, A. (2 March 1997). MacCorkill's Scottish: Brehon Laws of Early Scots. <<http://www.geocities.com/Athens/Parthenon/2897/celtic2.html>>. (2004, July 26).
- MacCorkill, A. (2 March 1997). MacCorkill's Scottish: History of Clan MacGregor. <<http://www.geocities.com/sconemac/mgregor.html>>. (2004, July 26).
- Meyer, R. E. (Editor). (1992). CEMETERIES AND GRAVEMARKERS: VOICES OF AMERICAN CULTURE. Logan, Utah: Utah State University Press.
- Minjarez, L. Personal communication. (2001, April 19).
- Moody Jr., R., & Arcangel, D. (2001). LIFE AFTER LOSS: CONQUERING GRIEF AND FINDING HOPE. San Francisco: HarperSanFrancisco.
- Moore, R. (2001). Southern Baptists. <<http://religiousmovements.lib.virginia.edu/nrms/sbaptists.html>>. (2004, July 26).
- Mullee, M. (2000). United Methodist Church. <<http://religiousmovements.lib.virginia.edu/nrms/methodist.html>>. (2004, July 26).
- Muxen, M. J. Making Sense of Sibling Loss in Adulthood: An Experiential Analysis, 1990, University of Minnesota Graduate School-Twin Cities (Dissertation).

- Nofi, A. (13 June 2001). Statistical Summary: America's Major Wars.
<<http://www.cwc.lsu.edu/cwc/other/stats/warcost.htm>>. (2004, June 22).
- Ó'Grada, Cormac (2000). BLACK '47 AND BEYOND: THE GREAT IRISH FAMINE IN HISTORY, ECONOMY, AND MEMORY. Princeton, New Jersey: Princeton University Press.
- Papalia, Diane E. and Olds, Sally Wendkos (1998). HUMAN DEVELOPMENT. Boston: McGraw-Hill.
- Public Broadcasting Service (PBS). (2000, December). With Eyes Open.
<<http://www.pbs.org/witheyeyesopen/>>. (2001 April, 20).
- Reivich, Karen & Shatté, Andrew. (2002). THE RESILIENCE FACTOR: 7 ESSENTIAL SKILLS FOR OVERCOMING LIFE'S INEVITABLE OBSTACLES. New York: Broadway Books.
- Rentfrow, Peter J.; Gosling, Samuel D.; & Potter, Jeff. (2008). A Theory of the Emergence, Persistence, and Expression of Geographic Variation in Psychological Characteristics. In (Ed Diener, Ed.) PERSPECTIVES ON PSYCHOLOGICAL SCIENCE (pp. 339-369). Washington, DC: Association for Psychological Science.
- RootsWeb.com. (2004, February). OLD-SOUTH-BURIALS-L Archives: February 2004.
<<http://archiver.rootsweb.com/th/index/OLD-SOUTH-BURIALS/2004-02>>. (2004, June 23).
- Rosenzweig, M. R., & Leiman, A. L. (1982). PHYSIOLOGICAL PSYCHOLOGY. Lexington, Massachusetts: D. C. Health and Company.
- Rostad, C. D. (2000). History of Funeral Customs.
<http://www.wyfda.org/basics_2.html>. (2004, June 23).
- Roy, C. (publication date not listed). Boston College Nurse Theorist Web Site.
<<http://www2.bc.edu/~royca/>>. (2003 February, 2).
- Roy, C. (1998). ROY ADAPTATION MODEL. Upper Saddle River, N.J.: Prentice-Hall Health.

- Rudestam, K. E., & Newton, R. R. (2001). *SURVIVING YOUR DISSERTATION: A COMPREHENSIVE GUIDE TO CONTENT AND PROCESS*. Thousand Oaks, California: Sage Publications.
- Schulz, R. (1978). *THE PSYCHOLOGY OF DEATH, DYING, AND BEREAVEMENT*. Reading, Massachusetts: Addison-Wesley Publishing Company.
- Semancik, E. (1 May 1997). Backcountry Death Ways: The Border Idea of Nascent Fatalism. <<http://xroads.virginia.edu/~UG97/albion/adeath.html>>. (2004, July 22)..
- Semancik, E. (1 May 1997). Cumberland Gap. <<http://xroads.virginia.edu/~UG97/albion/cumb2.html#music>>. (2004, July 22).
- Semancik, E. (1 May 1997). The Borders of North Britain: An Introduction to Border Culture. <<http://xroads.virginia.edu/~UG97/albion/albion2.html>>. (2004, July 22).
- Standen, R. (1987). *THE CHANGING FACE OF THE HERO*. Wheaton, Illinois: Theosophical Publishing House.
- Steckert, E. J. Director, Center for the Study of Minnesota Folklife. Minneapolis, Minnesota.
- Stone, J. B. Traditional and Contemporary Lakota Death, Dying, Grief, and Bereavement Beliefs and Practices: A Qualitative Study. Utah State University, 1998, Department of Psychology Doctoral Program (Dissertation).
- THE COLUMBIA ENCYCLOPEDIA, SIXTH EDITION. (2003). Knox, John. <<http://www.bartleby.com/65/kn/Knox-Joh.html>>. (2004, July 24).
- The History Channel (Not given). History of Memorial Day. <<http://www.historychannel.com/exhibits/memorial/history.html>>. (2004, July 22).
- The University of Alabama Center for Public Television and Radio. (Date not given). The Alabama Experience: Gather Unto Thy People. Tuscaloosa, Alabama.
- THE WORLD BOOK MULTIMEDIA ENCYCLOPEDIA, Mac OS X 2003 Edition, Version 7.3, World Book, Inc., 2003.
- Titscher, S., Meyer, M., Wodak, R., & Vetter, E. (2000) (Bryan Jenner, Translator). *METHODS OF TEXT AND DISCOURSE ANALYSIS*. London: Sage Publications.

United Methodist Church. (2004). History of the Church. <<http://www.umc.org/>>. (2004, July 26).

Vanderbilt University Wellness Resource Center. (2006). The Wellness Wheel. <http://www.vanderbilt.edu/wellnesscenter/>. (2007, April 11).

Victoriana.com. (Not given). Mourning and Funeral Usages. <<http://www.victoriana.com/library/harpers/funeral.html> >. (2004, June 24).

Wade, Nicholas. (5 March 2007). English, Irish, Scots: They're All One, Genes Suggest. <<http://www.nytimes.com> >. (2007, 8 March).

Walker, V. D. Divine Resonance: The Heroic Journey. Claremont Graduate School of Religion, 1997 (Dissertation).

Weller, S. C., & Romney, A. K. (1988). SYSTEMATIC DATA COLLECTION. Qualitative Research Methods Series, 10, 6-19. Newbury Park, California.